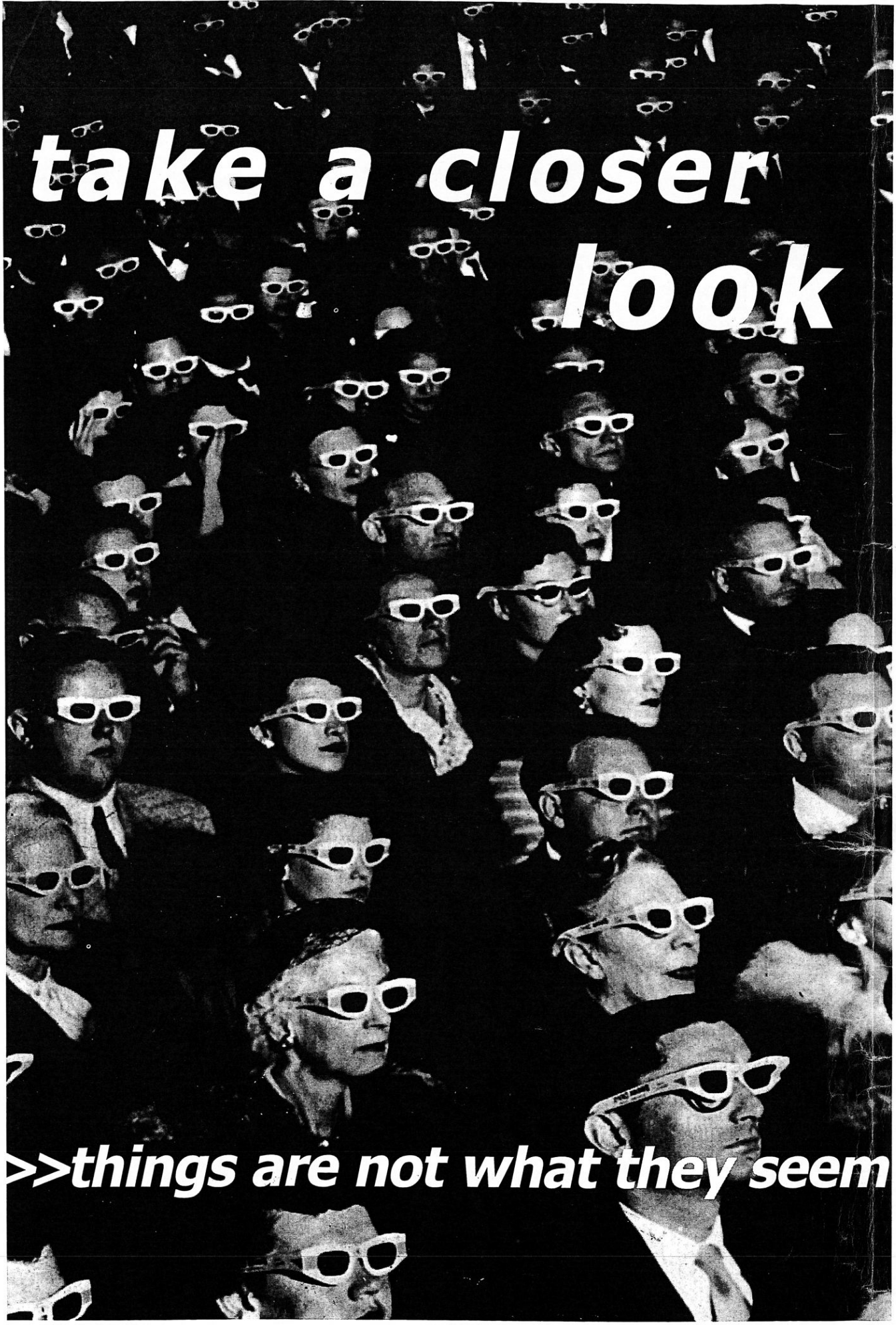
manufacturing dissent

a beginner's guide to instigating revolution

ishuu 1


take a closer look
>>things are not what they seem

the whole truth starts here.

destruction, oppression, violence and greed; these are the hallmarks of modern society. a society in decay, stopping at nothing in pursuit of the almighty dollar - our contemporary Holy Grail.

welcome to hetero-capitalist-patriarchy, new millennium style.

there can be no doubt that our society promotes, legitimates, and exists because of racism, sexism, homophobia, classism and environmental destruction. millions suffer to support the privileged existence of an elite few. no prizes for guessing that the elite few we are talking about consists of white, capitalist men. they own and control the media, use governments to prop up their existence and dominate ideology through their access and manipulation of the education system.

they have the resources and capacity to enforce their regime overtly using state violence and, as noam chomsky outlined, taking more subtle action - '*manufacturing consent*'. but their power is not absolute.

we do not have to sit back and accept the status quo,
we do not have to accept and regurgitate the lies we are continually fed.
we can fight back, and we can win.

RESIST REBEL REVOLT

social justice and liberation will not be voted in however. the only power in parliament is that which belongs to the ruling class, those who have access to the system. the power to achieve social change lies with people - with you. acting individually we can achieve very little, but if we operate collectively we can achieve anything.

how do we do that? by gaining and disseminating information and knowledge, by organising democratically and inclusively, by agitating with comprehensive and informed campaigns

- by manufacturing dissent.

this publication was born out of an activist training day held at griffith earlier this year. it aims to skill-up activists and potential activists with articles on relevant issues, step-by-step guides on organising and facilitating collective organising meetings and how to run successful campaigns.

so read on...get informed,
get involved, and most importantly,
get active.

manufacturing dissent

>>ishuu one

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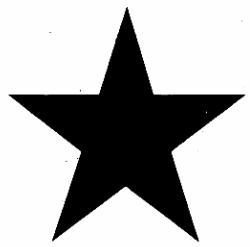

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why be an activist

>>section one<<

education for human need not corporate greed

by fleur chapman

Our universities are killing machines. Every war machine and tactic, every smart bomb, every pesticide or dangerous chemical, every dodgy Environmental Impact Statement, every aspect of mining technology used to exploit people of the non-western world was either developed in a university or invented by a university graduate.

Universities are the breeding grounds for military technology and the development of environmentally destructive and socially unjust research and education. Of still greater concern is the role that our universities play in helping create the conditions required for the continued exploitation of people and our environment.

Increasingly, universities provide a "social service" for corporate rule through reinforcing and upholding the current system were corporate priorities reign. The corporatisation of our education is resulting in corporations, formally or informally, becoming the decision makers in our universities. Universities are becoming a resource for corporations, providing for their ongoing profit making rather than a resource controlled by people and used for the benefit of society.

Over the last four years, the Howard government has conducted a massive assault on the public education system. Taking up where the ALP left off in their moves towards privatising education, the Liberals have furthered their agenda with ruthless funding cuts, increases in HECS, up-front fees quotas for domestic undergraduates and the proposal of the complete deregulation and marketisation of education.

To understand what pure, free market education will achieve in terms of social benefit we only need to look at the contemporary example of Melbourne Uni Private. Melb Uni Private provided training for three Indonesian military officials. They were trained in the Defense and Strategic studies program of the private uni. So where does education based on the profit motive and free market deliver social and environmental ethics?

Instead of making a united stance against the Liberal funding cuts and demanding the reversal of the cuts, universities are embracing the government's economic rationalist agenda. University administrations are using the insufficient government funding levels as an excuse to actively seek out corporate funding and sponsorship. Universities are spending millions marketing their image to corporations often setting up whole arms of the university administration that exist for the sole purpose of business liaison and creating "partnerships".

Corporations are eager to fill the void left by the lack of government funding through providing resources and significant funds for educational institutions. This includes the sponsoring of institutions, courses, faculties sponsoring individual students, sporting teams and funding research. In 1996, Sydney University received 13.1 million from corporate donations. Some of the major contributors were: BHP, Boral, WMC, and the Australian Department of Defense. Western Mining Corporation also provides wages for the Chair of the Geophysics laboratory. It is hard to see how the geophysics department could ever critique the actions of companies such as WMC isn't it?

At universities, courses are increasingly tailored to meet the needs of industry. Many universities have overwhelming representation of industry and large corporations on decision making bodies of the university such as university councils or senates.

The Chancellor of Sydney University, Dame Leonie Kramer was a director of Western Mining Corporation for 12 years and at the same time sat on the board of the ANZ Bank. WMC mining operations in the Philippines are exploiting indigenous lands and people. WMC is receiving military assistance to ensure the company's continued access to the land despite the dissent of the indigenous people. WMC's actions in the Philippines are reminiscent of Shell's deadly operations in the Niger delta. Representatives of Shell sit on the university councils of UNSW and RMIT.

Corporations also provide learning materials as well as guest lecturers, field trips and work placements. Both students and academics conduct research and undertake consultancy work for the needs of corporations and the military. Due to the priorities of government and business, this research and consultancy work often leads to further environmental and social devastation.

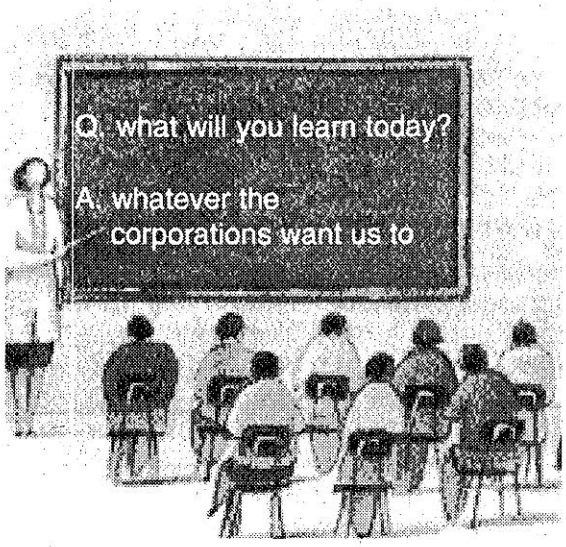
"In Germany, they first came for the communists, and I did not speak up because I wasn't a communist.Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I

At the University of Queensland in 1990, UniQuest was set up. It is through business liaison units like this that UQ has managed to secure research - millions of dollars of research funding from BHP which has resulted in more efficient mining technologies. These technologies are currently being trialed in third world nations where there are less than stringent environmental protection laws.

The funding of research by corporations means that it is corporations who determine where research will be conducted. Questions such as "Is it sellable?" and "Is it efficient?" become the factors as to whether or not research is given funding. Universities become factories in a market place of ideas where knowledge is bought and sold. Research is a commodity that can be owned rather than ideas that can freely exist for social benefit.

The corporatisation of education is a direct attack on democracy. Through corporate intervention into our education we learn to view everything the way big business would like us to. It is not because big business are good corporate citizens that they deal out money to educational institutions. It is a carefully planned move to subscribe people to the views that will keep the capitalist mode of production turning to make sure there is an accepting workforce and an apathetic, consuming population.

The international Organisation of Consumers Union says the corporate sector is using education to:
counter perceived anti-business culture (particularly in response to political pressure groups) privatise the public education system by stealth use educational institutions as a market for their commercial activities and propaganda.



The more dependent an educational institution is on corporate funds, the less likely it will be to teach students to question the means and motivations of business. Education is being manipulated by corporations as a tool to deliver ongoing, reliable corporate profits. This is resulting in the substitution of market values for democratic values in what is no longer a public education system.

Corporate influence supplants the democratic notion of education preparing students for participation in the community and society with that of preparing students for life as workers in a free marketing system. Students aren't learning how to be thinkers or citizens but consumers.

When business enters education, it sells something more important than the brand of its products. It sells a way of looking at the world and the way of looking at ones self. It sells the predictability of the system it depends on for profits. It sells the relinquishing of the critical capacity of education. It sells a circumscribed, job specific utility.

Marx said, "When markets become dominant, market relations constitute not only the possible but also the interpretations of what is possible."
A corporate education will therefore only reiterate the status quo encouraging a narrow perspective and destroys the possibility. For independent thought, critical analysis and dissent.

A corporate education, based on market values will produce citizens with little social conscience, with no great feeling of community and less foundation of examined, agreed and fundamental principals upon which they can evaluate the questions, trends and issues of contemporary society.

They will not make the contemporary world; they will be made by it. They will not make it because they have never learnt how to make it, or worse still, because they have never learnt that it could be within their power to share in the making of it.

Free public education and the sharing of information and knowledge is essential if we are to move toward a more democratic society. Education needs to be publicly accountable and publicly controlled if it is to ever provide education and research that is of benefit to all of rather than the corporate elite. We must fight to get corporations out of our education system and to regain an education system that is publicly funded and publicly directed.

education for liberation not domination

'incite' left alliance '98

a critique of consumer boycotts

andrew charles

what are consumer boycotts ?

Campaigns that encourage people to boycott certain products for ethical/political/moral reasons. Consumer boycotts emphaise the power people have as consumers; individuals able to make choices about where they spend their money. The exercising of these choices is supposedly the exercise of a form of power; by not buying products we can hopefully send a message to the corporation of our choice to stop whatever it is we want them to stop.

who boycotts? who can afford to boycott?

Why should I boycott X brand coffee if it is the cheapest thing on the shelves in the supermarket? Why should I take a mile long list with me when I go shopping that tells me what to buy and what not to buy? I have no way of knowing what sort of things the companies whose products I do buy get up to: they might just be clever enough to get away with it without getting the attention of environmental / welfare groups. Consumer boycotts expect you to spend more time, and more money, than you otherwise would...

who benefits from boycotts?

Consumer boycotts hit you with the idea that most companies are good, ethical or whatever, but some are bad, some step out of line. These miscreant companies are to be pulled back into line by the diligent consumer who will refuse to purchase their products. It's not the case that most private (and public) business operations are "ethical" (whatever that means), and it isn't the case that those who are exposed for more extreme forms of nastiness are somehow exceptions to a rule. Capitalism, in which private property and the profit motive are held sacred, encourages corporations to cut costs, to use the cheapest labour possible, to spend as little as possible on protecting the planet's ecology, and to disregard health and safety of workers. The only situations in which capital will not act in this way is if profit is threatened, e.g. Workers striking over poor workplace safety might find their demands met if they successfully damage the profitability of the business.

boycotts do not address the real problem.

It can be argued that consumer boycotts do damage a company's bottom line, but the point is that you only end up benefiting the bottom line of the company whose product you do buy. You can boycott Shell petrol because of their activities in Nigeria: Shell is complicit in kicking people off their land, devastating the environment, and helping the Government of Nigeria to quell any dissent by giving them money to spend on security forces, and approving of the brutal methods employed by the Nigerian government. But if you boycott Shell, whose petrol should you buy? BHP are involved in similar stuff (for example the deal the Australian Government did with Indonesia, to exploit the oil of the Timor Gap, a deal that wouldn't have been possible without the invasion of East Timor and the slaughter of much of the population), and so are most oil companies who operate in places we don't hear very much about. You can't boycott them all – it just isn't possible. It's ever harder to effectively boycott when big companies almost always own many smaller companies, and the profits flow back to the parent companies. If you wanted to boycott a company effectively you'd have to boycott its subsidiaries too, which means more time spent on research for your shopping list.

This is not an argument that huge oil corporations cannot be opposed, it is an argument against the consumer boycott as a strategy of opposition.

We don't all have the same economic spending power.

Encouraging people to conceive of their power as that of the "consumer" discourages going beyond that. It discourages more direct and collective action against capital and against the state, discourages the breaking of rules, and attempts to set up new structures that challenge the rules of money and power.

Individuals can make choices about where to spend money, but not all individuals have the same degree of choice, because not all 'individuals' have the same amount of money. The power of the consumer is limited because the choice of what to spend money on is limited: if I could choose to I would choose to buy biodegradable non-toxic vegetarian products that worked just as well and cost the same as other products: but I can't. If I were to go into a supermarket with a list of companies not to buy and boycott all their products, my shopping bill would likely be $60 rather than $40: a big difference for someone who survives on the dole ($291 a fortnight). I refuse to do this, to surrender what little economic freedom I do have, to participate in an activity that holds little potential for collective action or challenge to the status quo.

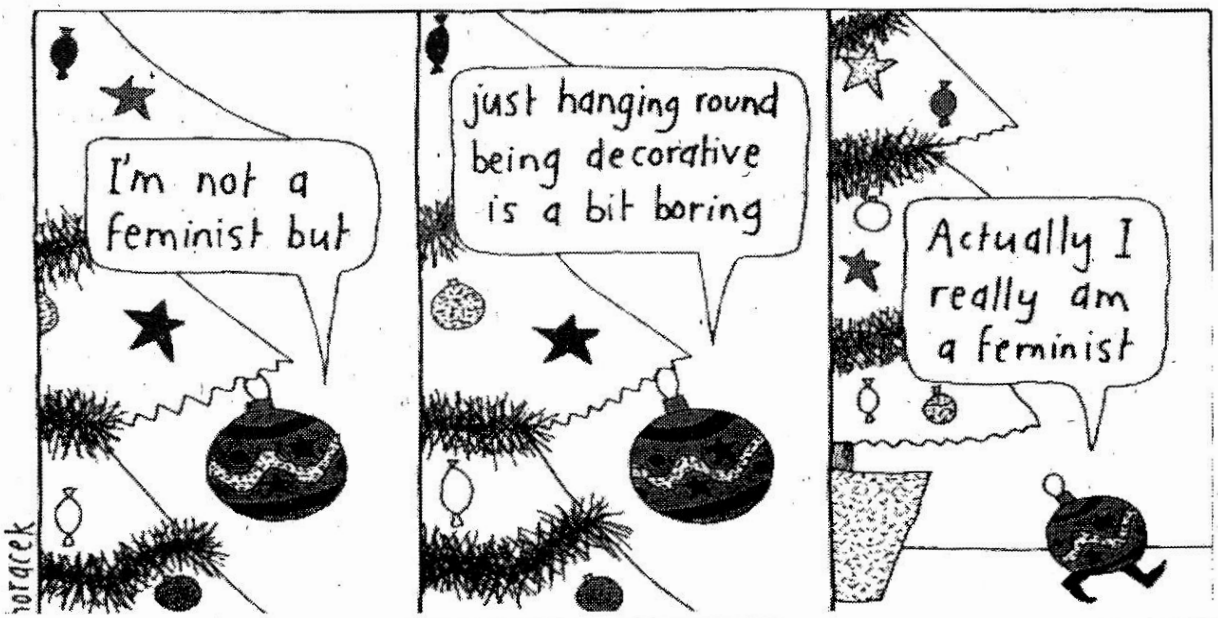
Consumer boycotts pose the power of the consumer as a power that can be used to effect social change. But not all consumers are equal. The consumer boycott requires time, energy and spare money, while not challenging fundamentally any of the dominant power structures of capitalism that create corporations who have no choice other than to exploit their workers, destroy the environment, and generally make life hell for people in the name of profits.

Stop Uranium mining ! Boycott Australian Products

Stop the War in Bougainville!
Boycott Taxes to the Australian Government!

Stop World Hunger! Boycott the economic system in which excess grain is dumped into the sea to keep prices high rather than sold cheaply to those who need it!

the three positions above may seem absurd, and they are: their purpose is to demonstrate the limits of the consumer boycott as a tactic.



Chant #56: "Not the Church, not the State, Womyn Must Decide Their Fate"

MURDOCH

On Monday the 22nd of May this year, students at Murdoch University in Western Australia demonstrated that student activism is a necessary and legitimate tool in fighting for students rights to a quality and accessible education.

That night over 250 students protested outside a university Senate meeting demanding the university cease from its course cutting agenda. When the students were met with a resounding 'no' from Senate, 40 students decided to occupy the Senate building, 18 stayed over night and hundreds joined in throughout the following day.

Two days after the occupation had started 300 students entered the chancellery demanding to speak to management or they would not leave. They were addressed by the Deputy Vice Chancellor who furthered the resolve by students that Murdoch is more interested in the dollar than its students.

While students continued to occupy the Senate building, support for the campaign and occupation was sort from students and student associations around Australia. The Murdoch Education Action Group (EAG) also organised protests and speakouts daily to maintain the momentum of the campaign and gain support form Murdoch students.

On Tuesday the 30th of May (over a week after the occupation started), a rally was held where a list of demands were presented to Murdoch Vice-Chancellor, Professor Steven Schwartz...

"The Education Action Group on behalf of Murdoch students serve notice on the Vice Chancellor Prof. Steven Schwartz the following demands.
A response to these demands is requested immediately and upon acceptance of all the demands the Education Action Group will vacate the Senate Room.

The Education Action Group wishes to note that they demand the university to practice good governance in that the university community not be subjected to forced course cuts, forced staff cuts, and that the governing bodies of the university be subjected to full accountability processes for all Senate and management decisions.

1. That Senate devolve primary authority in determining the academic direction of Murdoch University to Academic Council.

2. (a) Allow Academic Council to convene the Working Party on Necessary Process to determine the best way for Murdoch to move forward, strategically and academically, in this current economic climate.

(b) That subject to Academic Council approval, the subsequent recommendations from the Working Party be formally placed on the Senate Agenda for discussion.

3. That Academic Council be allowed to negotiate the broad academic profile of the University before any decisions are made regarding courses to be cut and courses to stay.

4. That the Vice Chancellor hold regular forums in which all students can speak their concerns. This is NOT to be a Vice Chancellor presentation - The Vice Chancellor is there to listen to the concerns of students. The forum will be chaired by a student representative.

5. That in determining the future academic profile of Murdoch University at all times the basic ethos under which Murdoch University was founded be the primary concern. In this instance, the basic ethos is defined as: remaining an alternative institution to other WA universities; promote and maintain interdisiplinarity of offerings and flexible degree structures; encouraging, maintaining and strengthening research in all disciplines, maintain and fortify a commitment to a student-centred university community; restore a commitment to quality teaching and research over market principles; and sustain a commitment to courses for the non-traditional, non-mainstream student population.

6. That the Chancellor withdraw his inflammatory reference to legitimate staff and student dissent as being "lacking in intellectual rigour," "destructive" and "dishonest behaviour" and recognise that these

OCCUPATION

statements have only served to further divide the University community, making a formal statement to that effect.

7 A public statement from the Vice Chancellor condemning the Howard/Kemp government's reduced spending and further de-regulation of Higher Education.

8 That the Vice Chancellor state that he will not introduce up-front fees at Murdoch for domestic undergraduate students during his term as Vice Chancellor.

9 That all robust evidence on which Senate has based its decision to limit course offerings on the premise that it will benefit Murdoch University in the both long & short term be presented to staff and students. In addition. all other information pertaining to the issue of course offerings be made available for public scrutiny.

10 That the final demands herein made to you by Murdoch students be read out at both the next Academic Council and Senate meetings."

On Wednesday the 31st of May the EAG issued the following statement...

"The student occupation of Murdoch University's Senate building has been a resounding success. Due to the willingness of the Vice Chancellor and Deputy Vice Chancellor to negotiate the demands put by the students of the EAG with the Guild. we suspend our occupation in good faith with the intent to see resolutions forthcoming. It is noted however, that the campaign against forced course cuts will continue until such time as a suitable outcome for the students of Murdoch has been achieved.

The EAG recognise the following points as victories which have been a direct result from the occupation of the Senate and believe that it has been an invaluable contribution to the ongoing and continuing campaign against forced course cuts for the betterment of Murdoch students.

We have:

☆ overwhelming staff and student support for the ongoing campaign against forced course cuts and cemented the solidarity between staff and students;.
☆ opened the lines of communication between students. staff and management;
☆ reminded management of the basic ethos for which Murdoch University was founded on;
☆ reminded management that the students are the university and that management are not here for themselves;
☆ highlighted the broader social, political and economic issues associated within the tertiary education sector;
☆ raised community awareness of issues facing higher education;
☆ support from NUS and other outside organisations; and
☆ revived the legitimacy of student activism.

This article has been compiled from emails to the National Education email list from Murdoch University Guild of Students Education Vice-President, Annette Haeker

question

what

you

learn

postcard from a queer occupation

Dear Mum,
Guess what? I'm in the vice-chancellor's office, but don't worry - it has nothing to do with my exam results! I'm at a queer occupation at Griffith University - told you not to worry!

The purpose is to secure a space here at Nathan campus for queer students to organise autonomously against homophobia both on campus and in the wider community. You see, there used to be a space here, but when the SRC was renovated it was revoked and not replaced.

People may think that places of 'higher learning' are free from prejudice and violence, but mum queer people at uni face homophobia on a day to day basis. Homophobic attacks are a reality at all campuses - there was an assault here this month - and all queer people I know fear for their safety. But it's not just the outward expressions of verbal or physical abuse, it's also the covert, unspoken and whispered homophobia that manifests in ostracisation and non-acceptance of queer people. We're demanding full accceptance, not just tolerance!

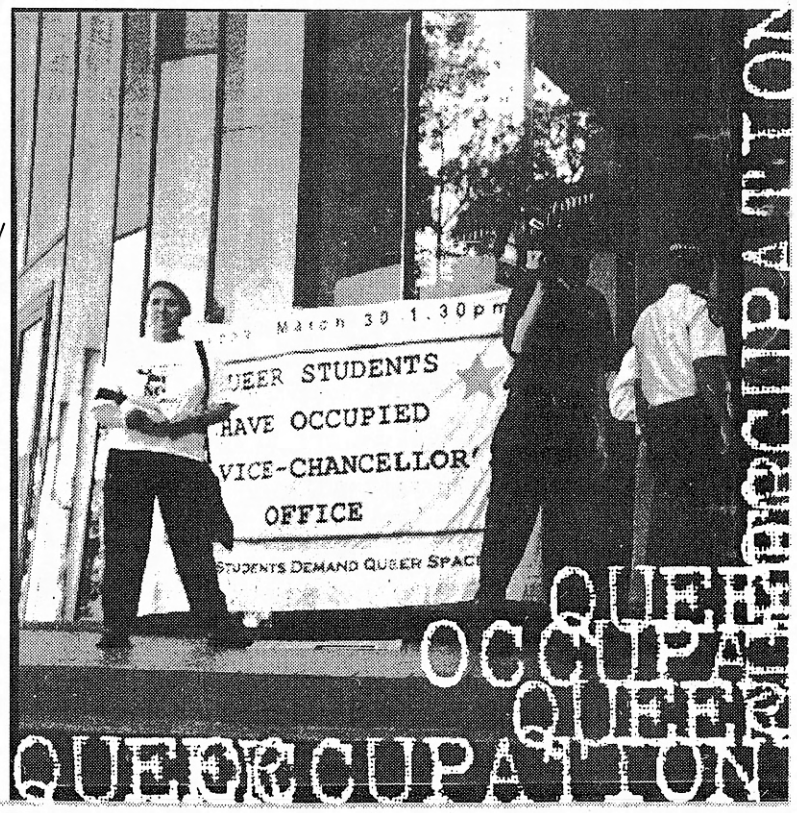
We entered at about 1:30pm and made our first demands in writing to the vc himself. Demand #1 - that he talk to us prior to signing a statement that he will instate an unconditional and permanent queer room at Nathan campus.....

The mobile phones are ringing, people are chanting, writing, blocking the door and calling the media. In between all that we come together to get some focus and discuss our next moves - respond to threats from security and admin, formulate our demands, gauge people's general feelings, give each other support and talk about our legal rights if the police really do send in the Tactical Response Group! We call ourselves the queer space collective and, as a collective of people coming together under a common oppression, we have responsibility to each other and we make democratic decisions.

Our supporters on the outside are also still in high spirits after 4 and a half hours (feeling gay you might say...). Faxes of support to us and of condemnation to the vc are flowing in from around the country and queer students downstairs are being interviewed by the media.

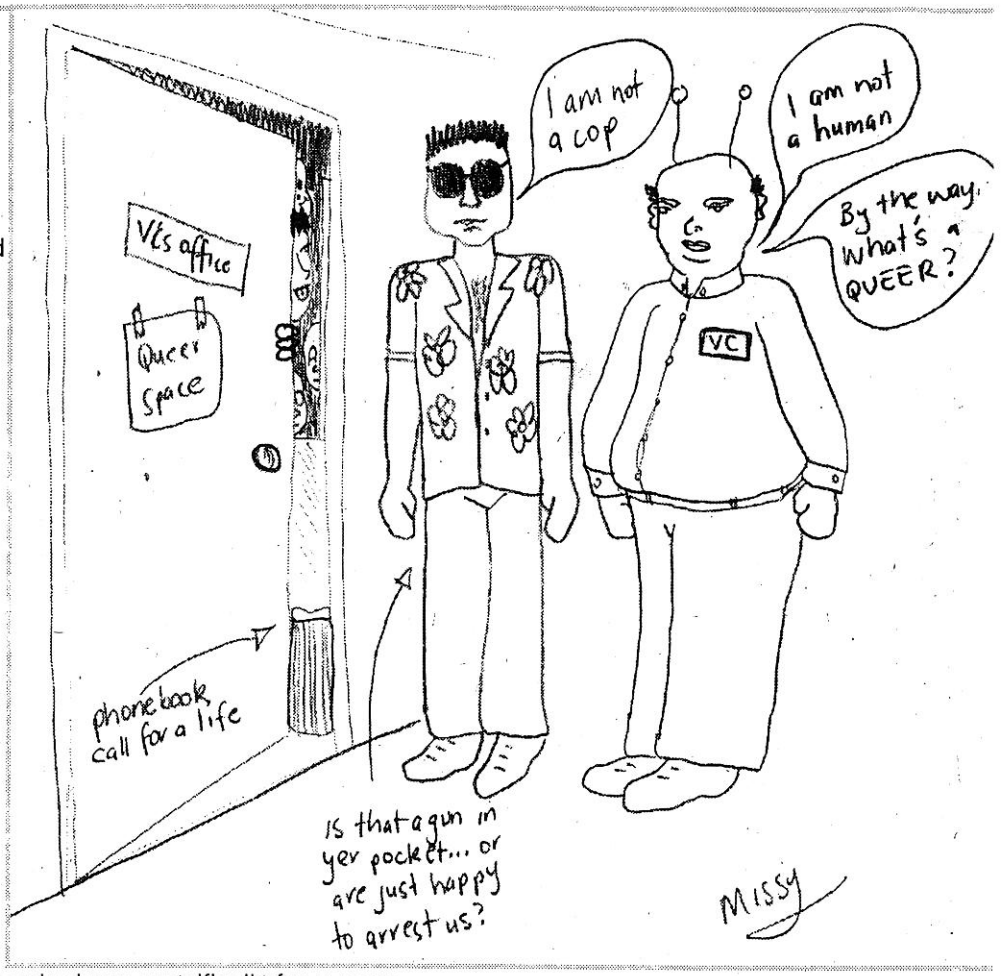
The cops are also busy - there are two in the corridor attempting to convince members of the collective to come out and negotiate. (Good luck to them!) They've wedged a phone book in the doorway to keep it slightly ajar but all the furniture stacked from the inside should stop them there. A few paddy wagons (arrestee-carrying automobiles mum!) have arrived which makes some people a little edgy; understandably so given the police reactions to demonstrations in queensland...

5 1/2 hours... the police haven't arrested anyone. In fact, a few of them seem to have left and we guess the vc is relying on the GU security dudes - the whole two of them, which goes some of the way to explaining



why queer students at this uni do not feel secure! A few people have had to leave... we let them out the back door and cheered them on!

6 hours... the vc has just phoned himself - guess he had to ask himself a few questions about his decision to remove the queer space! We answered for him and handed down our demand again. He only agreed to his own re-worded version of our demand: to identify within 14 days a "space to be allocated to the Student Representative Council for the needs of students" signed and dated. Not good enough! The statement doesn't mention what the space is for, which is the biggest battle we are fighting! (Then again the poor man couldn't even say the word queer). If students were just asking for a room, it wouldn't be a problem - the last queer space was granted without too much hassle because the SRC asked non-specifically for a room.

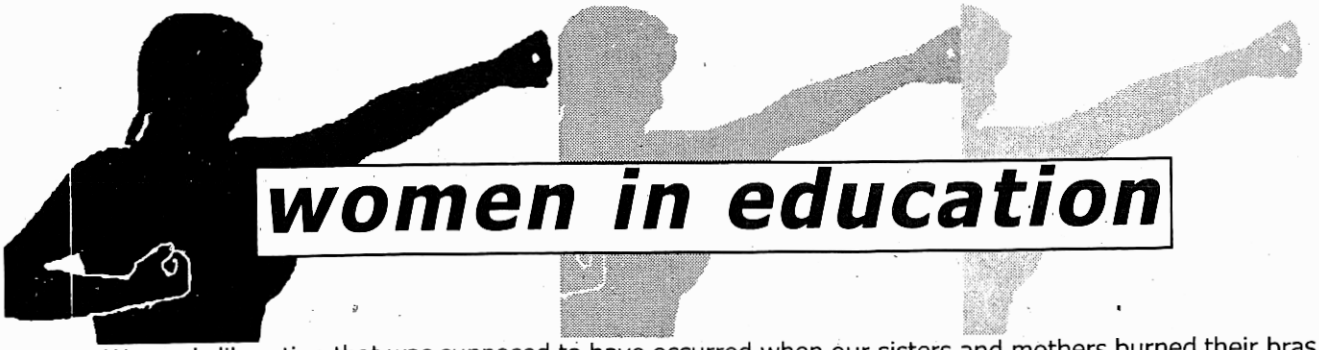

V's office
Queer space
phonebook, call for a life
I am not a cop
I am not a human
By the way, what's QUEER?
VC
is that a gun in yer pocket... or are just happy to arrest us?
MISSY

Time to discuss the proposal... getting hungry, wondering if pizza could somehow find its way into this barricaded room?
7 hours... we've just come out of a long collective discussion about the vc's offer and sent back our demand with some amendments:
"That this space be:
a) not in the existing SRC building
b) found and allocated within 14 days
c) suitable for use within a further 14 days
d) found and prepared for use in consultation with the GUSRC queer collective
e) on Nathan campus
The main points are that we be specific about a time-line so that the vc can't wriggle his way out of it and that we explicitly state that the room is intended for queer students - that's why we're here, that's why the uni has been so reticent to reallocate the space and that demand will ensure that it can't be taken from queer students for other uses in the future. I guess it's about politicising the purpose of today's choice of action....

8 hours... VICTORY!! We have left the office, the vc pulled through with a few minor changes to our final demand, we tidied his room and left chanting and clapping and running and dancing. Queer students united will never be defeated!! We did it!

I hope you and the cat are both well. Take care!

PS. I'm queer... but don't tell gran and grandad.



women in education

Women's liberation that was supposed to have occurred when our sisters and mothers burned their bras in the 70's is a myth, as is that we are living in a post-feminist age- all of us here today are a testament to that. In the area of higher education women face many barriers and obstacles in accessing their education. Women still have to endure sexist lectures, sexist and male dominated course content and sexist behaviour on campus and in the wider community. Many women's only spaces and rooms have been dismantled around the country - in Tasmania a men's officer to represent men's interests in the student union has been on the agenda for ages now. Issues facing lesbian, bisexual and queer women continue to occur as homophobic policies and actions by university administrations persist - one example being the queer room which has been taken away at Griffith University. These changes represent a situation that is far from okay - instead it makes the point very clearly that whilst some gains have been made by the women's movement we still have a fight ahead of us. Safety on campus - with most universities able to report numerous attacks, bashing and even rapes - continues to be deprioritised - security budget being slashed. The lack of women in post graduate research and senior academic positions, the under representation of women in non-traditional areas such as science and engineering, the devaluing of courses and jobs in which women are highly represented - is at best a quick but honest look at the higher education sector - one that governments and universities refuse to see.

When the government proposes regressive policies such as upfront fees, voluntary student unionism or vouchers and universities continue to willingly move towards the deregulation of the higher education sector the attacks on students become also attacks on women. 1 in 4 women will still be paying off their HECS debts at the age of 65 as compared to 1 in 25 men. While 54.7% of students studying in 1998 were women - it does not mean that are goal for women to have the opportunity to fully participating in higher education equality has been reached.

Furthermore although 53% of university undergraduates are women - only 1.3% identify as Aboriginal or Torres Strait Islander, only 5.1 come from a non English speaking background and only 2.4 identify as having a disability. It is clear that for white middle class women things are often easier than they used to be - there is still much work to be done in changing the culture of universities so that they are truly inclusive of all people. It is vital that we continue to look at factors such as race, class, ability, sexuality, and geographical location as these factors make the experiences of living with gender based oppression different for each woman.

Actually, there are only 20 lesbians in Melbourne, its all done with mirrors.

While it is clear that women have made huge gains in terms of accessing higher education, this hasn't just evolved out of a desire on the part of the government and universities to be benevolent, it has arisen because women have fought collectively for changes to the higher education sector. It's fair to say that women wouldn't even be accessing education in the numbers that we are if it wasn't for women agitating for change earlier and throughout this century. The current changes afoot in the education sector and society as a whole hint towards a bleak future, unless we join with others who share a common vision for what our education system could be. It's crucial that we resist, revolt and fight to transform our education system. There are so many ways you can agitate for change, one of the most important things to remember is that we can achieve little as individuals, **but collectively we are stronger and louder.**

speech presented to international womyn's day rally 2000 by camille barbagallo

chant #19:
'David Kemp and VC s say that we must pay fees, BULLSHIT, come off it, EDUCATION is not for profit

exposing another 'invisible hand' - the world economic forum

According to capitalists, the concept of the 'invisible hand' explains the self-regulating nature of the free market; the fact that, if left untempered, market forces will balance themselves in a state of perfect competition from which everyone can benefit. Everyone who has the means to scramble to the top of the heap, that is.

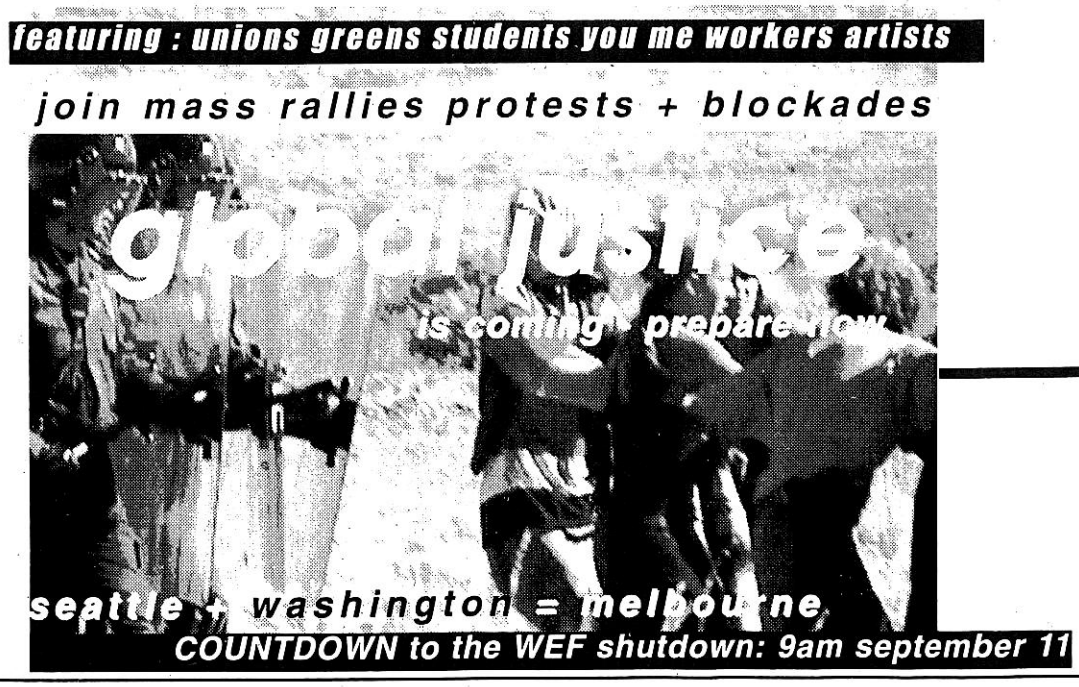
However, recent mass protests against global capitalism, such as N30 and May Day 2000, have highlighted a less invisible, highly organised layer to the international market - one that exists to actively 'manage globalisation' and promote global free trade at the expense of all other considerations. This layer consists of groups like the World Trade Organisation, the World Bank and the World Economic Forum and the most invisible things about them are the 'behind-closed-doors' nature of their machinations, their limited membership, their subsequent undemocratic decisions and the extent of power and influence they exercise over our lives.

The Seattle protests during November and December last year served to drag a key player in trade liberalisation, the World Trade Organisation, out for public scrutiny and brought about the collapse of the WTO talks. This year, an organisation with similar motives, the World Economic Forum, will hold its Asia-Pacific regional summit in Melbourne on the eve of the Olympic Games, while the whole is watching.

the call is for action!

The World Economic Forum is made up of the richest multinational companies in the world. Like the WTO, it promotes global policies aimed at weakening labour, removing environmental protection and intensifying the transfer of wealth from the poor to the rich to the very rich.

The summit, featuring chief executive officers from the foremost global companies, along with a restricted list of politicians, academics and influential media, will be held at the Melbourne Crown Casino, September 11 -13. Participants are being lured to the summit by the opportunity to "meet key leaders from business, politics and academia at a time when the eyes of the world be fixed on Australia..." Protestors are flocking to the Summit for the opportunity to disrupt the events, expose the WEF's true agenda and provide another obstacle to corporate domination!


featuring : unions greens students you me workers artists
join mass rallies protests + blockades
is coming prepare now
seattle + washington = melbourne
COUNTDOWN to the WEF shutdown: 9am september 11

Chant #71: "Not Labor, nor Liberal, but FREE education"

some members of the W E F

Amcor Ltd
BHP
VISA
Commonwealth Bank
Dow Corving
Duport
Exxon
Honeywell
Hydro-ovebee
McDonalds
Monsanto
Nike
Phillip-Morris
Rio- Tinto
Boeing
3M
Amazon.com
Anglo- American Corporation of South Africa Ltd
Bank of America
BP-Amoco
Broken Hill Propriety Co

Nike
In Vietnam, Nike uses child labour @ $2 a day, the children work 12 hours a day and corporal punishment is used – Vietnam labor watch. 97

Shell
Shell has admitted importing weapons for Nigerian police – observer 28.1.96
The Nigerian government has killed hundreds of anti-shell protesters – shell nigeria action coalition. 97

BHP
Supporting brutal / repressive regimes: BHP is one of the companies which carried out oil exploration in Burma since 1989. source: mcspotlight
Environment: The OK Tedi mine (20% BHP), dumped highly toxic mining waste into the Fly River in Papua New Guinea, in the late 1980s. The food supply of 20,000 villagers was contaminated. source: mcspotlight

BP
Supporting brutal / regressive regimes : BP gives money to the military in Colombia. source: mcspotlight. BP secretly rented 150 officers + 500 soldiers of the Colombian army to serve its "security" interests, and brought in British counterinsurgency professionals to train the Colombians. BP also exchanged intelligence information with them, some of which was used in tracking and killing local "subversives". source: london guardian 11.9.96

why are we here?

CULTURE is not neutral:

whom does it serve?

if we do not discuss racism, genocide, cultural schizophrenia or sexual and *class* oppression, in our courses, then we take a blatant and political stance.

CAPITALISM IS IN CRISIS

- thus the violence of the powerful against the weak, the rich against the poor is

increasing.

the failure to discuss this becomes more and more clearly a political act.

an act of cowardice and censorship

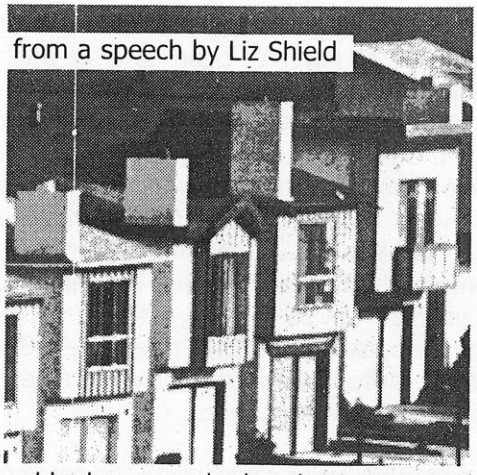
there is no neutral ground -

the opinions you express,
the conclusions you draw,
the meanings you construct

cannot **but relate to the struggle between those resist exploitation and oppression**

where do you stand?

all eduction
is political


from a speech by Liz Shield

CAPITAL DESTRUCTION

Shell, Corporate Tyranny + Environmental Destruction

There is one main cause of environmental destruction and that is *GLOBAL CAPITALISM.* Capitalism is the universalisation of social relations based on domination. It is the real power and driving force in our world, superceding governments and other power structures. Multinational corporations (MNCs) are both the necessary tools to implement capitalism across the globe and the necessary by-product of capitalism. They control 70% of world trade, and 90% have their headquarters in rich, industrialized nations. A MNC can be defined as "an association of individuals, created by law or under law, having a continuous existence irrespective of that of its members, and powers and liabilities distinct from its members". Like networks of evil octopus tentacles, MNCs stretch across nations, interconnecting and squeezing the life out of all they encounter.

So what is the world's most profitable corporation?

(a) Microsoft (b) Shell (c) Greenpeace (d) Nike

Well, Greenpeace isn't really a corporation (yet... but ½ a point because it's still a company with a hierarchy and a Board of Directors). Nike are still producing sweatshirts that retail for $75 that are sewn by people in sweatshops for 14c per hour and they're fucked, but no. Bill Gates is the world's richest human being (and probably the one who pays the least tax) but even his company doesn't topple SHELL from its profitable pinnacle. Yes, full marks and top of the class if you picked the friendly face of oil exploitation, with annual sales of $100 billion. This figure, incidentally, is 3 times the income of Nigeria's 100 million people, where Shell is currently conducts its most destructive operations. Shell are busy pumping profits in over 130 countries, and have over 47 000 gas stations, including those in Nigeria that are piped across the Niger Delta above ground through people's front yards.

Shell Petroleum Development Company of Nigeria Ltd (SPDC) is a subsidiary of Royal Dutch/Shell Group which operates a joint venture with Nigerian National Petroleum Corp (NNPC). While $30 billion dollars of oil has been extracted from the Niger Delta in the 38 years Shell has been operating, the Ogoni people, indigenous to the area, are still lacking basic piped water, electricity, sanitation, health care centres, schools and roads. All Shell have contributed to the lives of these people is air pollution from industry emissions, water pollution from oil spills which has left a permanent film of oil on the water and ruined farmer's subsistence fishing economy, and soil and land degradation. Oil spills are a routine occurrence in Nigeria, with 1, 626,000 gallons spilled in 27 separate incidents between 1982 and 1992. Gas flaring in the Delta, apart from ensuring some children have never seen a dark night, emit more greenhouse emissions annually than all of Britain's homes.

The Niger Delta contains the third largest mangrove forest in the world, invaluable for sustaining local communities through ecological functions and provision of soil stability, medicines, healthy fish, wood and fuel, tannins and dyes and critical wildlife habitat. Endangered species such as the Delta elephant, white crested monkey and river hippo are increasingly threatened by oil exploitation. Oil spills contaminate, degrade and destroy mangrove forests and waterways in Nigeria. Construction of these facilities is undertaken with little or no regard for the environment, which results in this kind of disaster.

MNCs have developed global strategies to secure control of natural resources required for the production of goods for the world market. Organizations such as Exxon, Mitsubishi, Shell and Rio Tinto have expanded their operations to the four corners of the earth, causing oil spills, flooding vast areas of land, extending kilometres

check out these websites : www.corpwatch.org/home.html www.s11.com www.igc.apc.org/altpress/

of road, clearing hectares of forest and dumping millions of litres of oil and hazardous waste. And how are they stopped or made accountable? There are no laws to enforce MNCs to clean up after themselves. The reason they can engage in these activities in certain companies is either because they have secured a deal with the government or military in the region, or are able to take advantage of the nation's more relaxed environmental policy. Failing that, there is always the World Trade Organisation (WTO) or the International Monetary Fund (IMF) which have regulations that ensure poorer countries with resource-based economies have no option but to allow MNCS in to demand their land, labour or resources. Countries indebted to the World Bank or other nations, or which have entered into trade agreements, will be more disadvantaged if they attempt to prevent these MNCs from conducting business. Aid or trade can be stopped, and the countries face hefty trade sanctions under WTO regulations if accused of blocking 'free trade'. Communities have little option of recourse, as the wealth of these MNCs means they can extend a court case indefinitely, until plaintiffs run out of money, give up, or die.

The World Bank, IMF and WTO and other organisations with the same motives exist to serve the wealthy elite and aid corporations in their promotion of world economics. They allocate scarce resources to the biggest spender, giving voting power a dollar value. Furthering the interests of a minority of nations with a majority of wealth, these institutions increasingly dictate the priorities of the developing world, and destroy its environment as well as their own.

In sum, there will be environmental destruction, lack of sustainable development, air and water and land pollution, human rights abuse and biodiversity loss as long as the capitalist system exists... and do you think a letter to your local MP is going to solve all that???

the problem is capitalism

Capitalism will not be destroyed by one action - no matter how exhilerating. It will require a sustained social movement of millions of people. It will require us to think about what we are doing, to understand our enemy and the forces we can draw on against it.

The concept of globalisation is now commonplace to both those who support it, and the many who try to criticise the present world order. However, the concept can be misleading: Globalisation is not about the weakening of good democratic nation states in favour of bad unaccounatable corporations. It is the democratic states themselves and the big corporations that are setting up institutions like the WTO.

The plan which governments and corporations are trying to decide on is how to dismantle the key barriers to the free passage of money and commodities while keeping up the barriers to the free movement of people. Nation states benefit from the process of globalisation because they are to remain prisons of their people. The states are not getting weaker but are increasing their powers of repression. The state and capital are 2 sides of the same coin.

We need to think why we are against the WTO. The problem is not free-trade because the opposite of free-trade is protected markets, which are still markets. The problem is not coporate rule, because the opposite of corporate rule is government rule, which is the control of our lives by politicians rather than businessmen (sic). The problem is not the loss of sovereignty to an undemocratic and unaccounatable institution because we are no more in control of a sovereign democratic state then we are in control of the WTO. The problem is not private capitalists because state-run enterprises rely on the same exploitation and drudgery. The problem is not big businesses because small business lives by the rules of the market just as much. The problem is not that the free trade of the WTO is not fair, because all (capitalist) trade is about the trading of human misery.

The problem is capitalism (and patriarchy) as a whole, the fact that humanity is divided against itself, politically into separate nation-states, economically into separate capitalist enterprises (whether private or state run) and individually into separate atomised workers/ consumers competing with each other.

... from a leaflet at Euston Station, London on N30 (November 30, day of international protest against the World Trade Organisation)

education is a wonderful thing. but it is well to remember from time to time that nothing that is worth knowing can be taught - Wilde

who really profit$ from car driving?

Jo Ball + Fleur Chapman

Our society has been constructed in a way that forces dependency on cars. Why is it that every shopping center has a massive car park yet is very difficult to reach by public transport? Why don't we have bike lanes on the road? Why is there no public transport after 1pm? Why is public transport to universites so inadequate, inconvenient and expensive? Why is the government giving a petrol subsidy, when it is well recognised that cars cause a considerable amount of air pollution? Why have successive governments failed to address the overt car dependency?

In our society we are governed by corporations, corporations are the ones that are wielding the money and therefore the power. Five hundred mulit-national corporations control 70% of world trade. The oil and motor industry are among the richest multinational companies in the world. Shell is the worlds' most profitable company with annual sales of $100 billion. Corporations benefit from the car culture and they will do whatever it takes to continue this dependency because it is in their best interests, after all effective public transport is bad for business.

The air pollution and its affect on public health and the health of ecosystems is of paramount concern. If people and our environment were the priority within society there would be free and comprehensive, publicly funded transport, further research into and implementation of alternative car technologies and communities would be planned to minimise travel.

Although it is important to try and use alternative forms of transport, we shouldn't feel guilty if we can't make that choice. It is not the fault of the individual who can't make this choice but the fault of the system that renders this choice near impossible for the average person.

So how do we go about changing a system that propagates this car culture? Our individual decisions become weak when are up against a system actively working against them. We have a great deal more power to demand change in our society when we come together as a group. Democracy is about people standing up to take decisions that should rightfully be in their hands. We can only achieve the reversal of the car culture through the combined action of all people concerned about the effect upon our society and our environment.

Multinational corporations will always place their profits as the priority and deal with social and environmental considerations only as a public relations exercise. We need to fight against the right for multinational corporations to exist and against a system which allows them to exist, therefore allowing the skewing of the priorities in our society.

" the streets are as full of capitalism as they are of cars and the pollution from capitalism is much more insidious" – reclaim the streets.

Q: what is the difference between a prisoner of war and a homeless person?
A: Under the Geneva Convention, a prisoner of war is entitled to food, shelter and medical care.

collective + autonomous organising

>>section two<<

collectives - what they are - what they're not

by meryan tozer

The way that collectives function (or don't function!) as key campaign organising spaces in left politics is an area of little analysis and criticism. In student politics we have numerous collectives where people come together over a common interest or over a common oppression (autonomous organising) but all fall prey to a load of misconceptions, mainly based around the idea that, as open inclusive, non-hierarchical structures, they must be devoid of politics, structure, meeting process, action and conflict! When these ideas reign, so does chaos, and collectives fail in their purpose to challenge and change society.

We need to analyse and criticise, but also acknowledge why we all sometimes misconstrue and abuse collectives: we are creating - on a mini level - a process and structure that is a version of an alternative way to organise and make decisions in society, a way that is inclusive, equal, participatory and open. When we step out of the collective, these processes are not reinforced but directly challenged by the way that people are currently taught to behave and think in society; to generalise for a bit - for white men especially, it is taking up space, speaking over people, not accepting responsibility (the opposite for women), and for everyone, not respecting diversity and difference, being alienated from the decision-making processes, dichotomising (eg. good and bad, right and wrong, dominant or inferior). Under these circumstances, the way that a collective is running needs to be a continual topic of discussion and assessment, as does learning the 'art of collectivism'.

Some of the problem areas...

#1 "for collectives to be welcoming and inclusive, they must be devoid of politics and political debate" – but everything is political

★ If we are talking social change, we need to be political – politics informs the nature of everything we organise in collectives, whether it be the poster we produce or the rally we plan

★ People come to collectives because they have politics or are searching for solutions to a problem which are necessarily political (eg. discussion of the best way to end sexual harrasment – do you go and thump the perpetrators or build a rally about it or both – this is a political question)

★ The term 'political' has become a dirty word (a bit like 'feminism') – we need to reclaim the word and demystify it, not be frightened from the concept

★ Making collectives devoid of politics and debate will not ensure that the collective is any more inclusive and inviting – in fact a lack of politics can will open the forum up to racist, sexist, homophobic or otherwise exclusive and alienating rhetoric/ thought

★ A lack of politics will also result in no discussion, no campaigns, no solutions and no reason for people to be part of the collective

★ It is not the politics or debate that alienates people, it is things like not explaining the process, hogging information, not empowering people to fight oppression, and not sparking that zeal for justice and social change!!

#2 "collectives should be forums for discussion, it is alienating to be active, promote activism or run a campaign" or "a collective can be a space for socialising and meeting people, or for changing the world" – well, what the hell do we go to a collective for??

★ Yes, there needs to be a degree of social interaction, but collectives are not talk shops; as left organising spaces, they are what you build to run campaigns from and they should be built around a campaign

★ Not everyone (and particularly not workers) has the privilege of time to sit around in a million and one collectives to analyse our oppression/ how fucked the world is, this can be done through the running of a campaign, in other spaces such as reading groups or, amongst autonomous organising groups, in women's and queer spaces while the collective is not being run

★ Social interaction can happen in collectives by having intros at the beginning of meetings or building solidarity such as over banner painting. People will get to know each other throughout the campaign(s) or by chatting after the meeting – the precious hour or two you have in the collective aint for organising the next social event, we can do that when people are no longer oppressed or the world is no longer in an environmental crisis!

★ I would argue that collectives as social spaces can be more alienating to people, especially newcomers. Ever walked into a collective where everyone knows each other and spends the whole time talking about what they did on the weekend or making in-jokes? It is not empowering! Building and running a campaign on the other hand is empowering because it is an equalising exercise – it necessitates meeting process which is inclusive, skill-sharing and doing stuff together.

#3 collectives as 'talk shops' ties into the idea that we have collectives for the sake of collectives – eg. that students interested in stopping environmental destruction gather once a week because they always have at that time and place

★ I would question the role of collectives if they are not being used in a constructive fashion to fight for social change – ie. to run a campaign, not just as an announcement and social session.

★ Campaigns inform the politics of the collective and therefore put limitations on its membership. It is a reality that, as groups that fight for change through an inclusive, non-hierarchical structure and process, they will necessarily exclude some people – ie. people who do not support the campaign, people who don't believe in non-hiearchical organising, people who are racist, sexist, classist, homophobic.

★ It is not all that common to have a charter that outlines the politics of the collective – this is better done through the process of deciding on and running a campaign, which ensures that the dynamic membership of the collective decides on the politics, has an interest in continuing and learn throughout the process (not just be indoctrinated with the ideas of some student pollie hack)

#4 "collectives are flat structures and therefore don't need organisers"

★ Collectives do not just 'exist' – they need to be built, maintained and facilitated and not everyone has equal time and energy to devote to doing this (eg. office bearers are paid, bugger all but that's another story – to do this).

★ The fact of having organisers does not set up an automatic hiearchy – this problem can be mediated through a commitment to good collective process (in and out of meetings) and continually reassessing how the collective is functioning.

★ There is a difference between organisers and bosses – "a boss is someone who orders people around because they have more power whereas a leader is someone who puts a lot of effort into finding new and better ways of doing things, whose suggestions can be respected or argued against and (maybe) carried out without any threats existing behind them". (from activate, issue 3, summer 99)

#5 "process in a collective is rigid and alienating, especially to newcomers" – or is it lack of process this is alienating?? choas in a meeting is just as oppressive as the crap we form collectives to fight against: see notes on meeting process

★ Bascially lack of a meeting process results in the dominant voices (we know who they are in society) being heard and other people being removed from the decision-making process. It can also result in physical or verbal violence and a complete lack of solutions and action.

★ Process does not have to be rigid and boring – if everyone understands it, it becomes second nature and secondary to the substantive stuff being discussed. Hell, lots of people are process junkies and love it, and also collective process at least is not like parliamentary style debate.

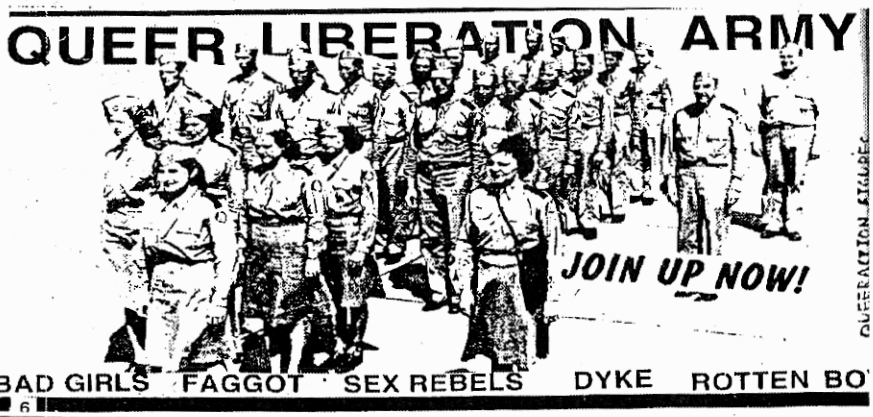
 # 6 People often don't acknowledge that inequalities of power existing in society are still transferred to collectives:

★ All your usual oppression in society (of women, of working class people, of indigenous people, of queer people etc.) automatically exists in collectives because people are socialised into it BUT, it can be mediated by all the stuff I have already mentioned – meeting process, running campaigns, allowing it to be a political forum etc.

★ This is also where autonomous organising collectives also come in, for people who are systematically oppressed in society and have a need to organise separately from their oppressors

#7 "everyone who comes to a collective is part of the collective" – not true:

★ I have already discussed how having politics and running campaigns with a certain assumption of politics limits participation – we should also remember though, that people coming to collectives are being exposed all the time to new political ideas, that collectives are the way people radicalise, and therefore patience and continuing political debate is vital – don't kick out or shout down someone who might have stepped out of a howard-supporting family straight into first year uni and the women's collective!



★ I also think that people are not members until they actually become active participants – not just come to meetings to stack or criticise and then not take up any of the work (NB. this points to the fact again that collectives are not just for talk-

"We can try to avoid choices by doing nothing, but even that is a decision" - Gary Collins

#8 failing to skill-share – why don't people often take up the work? ***continued....***

★ It is either because they are lazy (but I generally think people come to collectives because they are pissed off about something and want to do something about it) or, more likely because they have not had the skills passed onto them
★ See notes(below) on meeting process about the necessity of skilling people up, like at today's forum and like in pairing up with a new person to do a lecture bash, write a media release etc.

#9 "all collectives are about fighting a common oppression" – no, they are not:

★ People defending the environment are not systematically oppressed by environmental destruction – some might be pressed by class difference and/ or sexism and/ or homophobia and/ or racism but they might also benefit from these power inequalities

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by meryan tozer

no tea and bickies - we are FACILITATING A COLLECTIVE MEETING here

This stuff may be a bit of a dry read but it's oh so important for building and maintaining a functioning collective. If you don't have a commitment to good meeting process, you won't have a non-hierarchical, inclusive and participative collective that actually gets things done.

All too often I've seen great activists or potential activists not keen to put their opinion across or not take up tasks because they weren't introduced, or weren't explained the meeting process, the background to a campaign or whatever. Meetings generally become alienating and boring to people not because there is actual debate/ difference of political opinion, but because so often people are not empowered to take part in the discussion/ debate and decision-making.

Before you set the agenda and talk about the actual issues or campaigns you need to do the following:

1. **Opening name circle/ initial intros** – makes everyone feel like they are part of the meeting from the very start and that they are not in the wrong room.

2. Take a contact list with name, phone and email and snail mail.

3. Call for minute-taker and chairperson/ facilitator – **demystify it!** (explain what these tasks involve). Then these don't end up being done constantly by the same people which is annoying for them and alienating for others! Take turns, comrades!! *minutes at the very least should contain any resolutions passed and hopefully discussion around them, next meeting time and place.

4. **Explain the process you use in the collective** - never assume that everyone knows and understands. (eg. why we use a progressive speaking list, indicate to the chair/ facilitator if you want to speak, decision-making process – voting or consensus or an amalgamation of the two, explanation of relevant terms like motion/ resolution, for and against, procedural, carried/passed etc.) * you probably won't need to go into detail about formal meeting procedure or debate as it is unlikely you will be using it in a collective, but if it is decided at any time of the meeting you will go into formal debate, take time to explain it comprehensively.

5. **Call for an agenda** and discussion on the order of the agenda. If you are a facilitator or have called the meeting, don't rock up and dictate what is to be discussed. Collectives and their content are shaped by everyone involved.

These initial processes may take 10 – 15 minutes but it is not wasted time and should not be rushed.

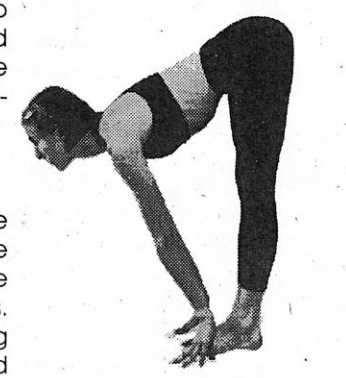
Once you get onto talking issues and campaigns....

As a member of the collective you have a commitment to stick to the process once it has been explained or agreed on. You also have an equal interest in ensuring that others don't abuse the process, because when they do they are restricting another person's rights to speak and have an equal involvement in the decision-making.

People will abuse process either because they have not understood/ remembered the explanations or because they are obnoxious, arrogant and think that they have the right to take up more space than others who are on the speaking list. The most problematic forms of process abuse are speaking out of turn (to the whole meeting or the person beside you), making racist, sexist, homophobic or classist comments, speaking to the person not their argument (ie. calling someone a fuckwit, not stating that their argument is flawed).
They are particularly problematic if they cross the power differentials, for example if it is a man impinging on another woman's right to speak when women are socialized to take up less space than men.

The other things I have an aversion to in meetings (which others may find OK) are making comments under one's breath, making faces, storming out of meetings or slamming doors which are all forms of verbal and non-verbal communication which still constitute speaking out of turn, and which are therefore a manipulation of the process.

I also reckon that they are only abuses of process if they are reactions to arguments made in good faith; if the speaker is being racist, sexist, homophobic or classist, go for your life - heckle (but beware of the power inequalties and how this would impact on them, eg. men heckling women), ask the chairperson that they not be heard, enact the grievance procedure which is hopefully established for the collective, leave the room...



If you are facilitating and someone abuses process, address it immediately with the severity that it requires. People who constantly abuse process are taking advantage of the fact that they can get their 10 cents worth in at least five times before the chair cuts them off because 'no-one likes a nazi facilitator', especially in collectives. But remember that every time someone abuses process, they are perpetuating within the collective the oppression and hierarchy that the very collective is formed to fight against. Act within reason, of course. The first time someone speaks out of turn, for example, explain again that there is a progressive speaking list, why there is a speaking list and offer to put them on it.

★ More tips for a tip-top collective meeting

★ Report backs are a good way to kick off the agenda items - they fill in gaps for new people or people who have been absent and allow the collective to see where it is up to in a campaign/ the process of organising an action for the purpose of working out what new tasks need to be done.

★ Be aware of hierarchies of information - as facilitators of collectives or key organisers, we have lots of knowledge in a particular field that others might not share and it is not empowering to other people if you hog this knowledge. Whether it be the background about an issue or campaign, what an acronym stands for, exactly where the room for the next meeting is - explain yourself! And if you don't have time during the collective, offer to explain it to anyone interested afterwards or write the info down.

★ Motions/ resolutions - write them down, pass them to the facilitator. Enables decisions to be made and the meeting to move forward and have outcomes. Otherwise debate could go around in circles forever and campaigns would never get off the ground.

★ Take a tasklist - people should go away from a meeting with something to do, collectives are not just talk-shops, we don't all have that much time. If you are an organiser, delegate stuff for the purpose of skill-sharing and to avoid burn-out. Then at the beginning of the next meeting, check to see what has been done. People often won't take on tasks because they are not sure what to do (it is not laziness - they have come to the collective for a reason). So it is the responsibility of the facilitator and skilled up members to offer to do it with them the first time or as a group (like in a workshop) for confidence boosting and skill-sharing.

Kampaigns, Kollectives 'n Kweers

<<or how not to organise a heterocentric revolution>>

Autonomous organising in theory, and it is hoped in practice, recognises the many struggles that exist due to structural oppressions including patriarchy, **white supremacy** and class. With a common objective of dismantling the capitalist state, it is possible for these struggles to exist side by side and even, at times, at odds against each other.

This may seem very abstract in the context of student activism but structural oppressions and their impacts on people are essential factors to take into account when running an effective, inclusive and empowered campaign.

The oppression of queer people is maintained through language, the media and other forms of institutional discourse. All of these are powerful elements in society in terms of their ability to shape our thoughts and actions and effectively construct our subjectivities. The damaging effects are felt in full by queer people; a simple enough assertion given that this oppression is all-pervading of life on a constant, daily basis. This is an oppression that cannot be experienced by non-queer people. Straights are raised in a society that gives privilege to their existence and further recognises and promotes heterosexual identity. Put simply, a non-queer person's privilege, or the privilege of a person in a non-queer relationship, is the absence of oppression on that person's existence based on their sexual identity.

Recognising that homophobia is a systematic oppression means being aware of the fact that we cannot escape it – cannot transcend our socialisation. Contemporary society engenders that those who live with heterosexual privilege are necessarily homophobic/heterocentric; the system feeds off individuals playing out their role in the '*structural oppression game*'. Many non-queer people would no doubt take offence when told they are homophobic but to deny this would be to assert that an individual can ignore or reverse the influence of powerful institutions that construct and dominate our life experience. Straights can never understand the oppression of queer people, the privilege they have been given disallows this.

It is for these reasons that autonomous organising based on a common oppression is fundamental to any process of social change. Homophobic oppression oppresses queer people; the oppressor is the structure not individual straights, although they do act in oppressive ways towards queer people. The very construction of heterosexual identity and existence is repressive of queers in contemporary society. The struggle against this oppression then must be owned exclusively by queer people. It is this seemingly simple premise of oppressed people owning, directing and running the struggle against their oppression that forms the basis for autonomous organising.

does this image offend you?
good.
now think about your privilege.
think about the heterosexist bullshit we have to put up with every day of our lives.
think about heterosexual representation in:
newspapers.
magazines.
movies.
advertisements.
books.
every other form of media.
the denial/misrepresentation of your existence would probably make you narky too.

Differences may exist for why oppressed groups operate autonomously based on the nature and ramifications of the oppression that faces them. I believe that the **invisibility of queer identity** forms a significant factor in the formation and organisation of autonomous queer groups. Queer people are barely at a stage where our existence is recognised in society. The struggle for queer people against homophobic oppression then is therefore a struggle for existence and the ownership of the representation of that existence. Representation of the existence of queer people is currently a construct of the heterosexual sphere; this construction plays into heterocentric formations of identity while firmly enforcing the signifier of the 'other' on queer people – the non-heterosexuals. Thus the dominant image of the campy gay male with limp wrists and a lisp. Lesbians, of course, just do not exist, highlighting the interplay of patriarchy and homophobia. Any represen-

tations of queer women are rarely found in legal and political discourse and on the few occasions that lesbians appear in various media, the image is usually one of the heterocentric butch/femme dichotomy.

Organising separately from heterosexuals around issues of homophobia and queer liberation allows for that organisation to be relatively free from the resulting socialised ideals and ideologies of those living with heterosexual privilege. Of course the issue of internalised homophobia of queer people cannot be ignored however, due to the higher societal status homophobia awards to heterosexual relations, the homophobic socialisation of queer people would be something quite different to that of heterosexuals.

Most activist campaigns are facilitated through collectives, the very nature of collectives means that there will be a range of views and political ideals/ideologies within the group. For example, a revolutionary in the Queer Collective may identify on a political level more with a heterosexual student with revolutionary politics than a queer student with reformist or moderate politics. While accepting this fact, the reason that the collective exists is due to common sexual identity, or more accurately, a common homophobic oppression. Accordingly, when that oppression plays itself out and strategic debates around its defeat need to be had, the alliance lies between the revolutionary and moderate queer students, not the revolutionary queer and revolutionary straight. This is in the sense that it is in the autonomous arena collective that the debates need to be had. I do not believe that the right exists for a radical straight to challenge a moderate queer over their actions and reactions to their own oppression. (Except where other oppressed groups challenge on the basis of sexism, racism, or discrimination on the basis of ability)

There should also be no assumed duty for a moderate queer to justify their actions concerning their oppression. There should also be no assumed duty for a moderate queer to justify their actions concerning their oppression to any heterosexual.

This challenging and justification can only happen within the collective. For a revolutionary heterosexual to disrespect this would be for them to ignore:

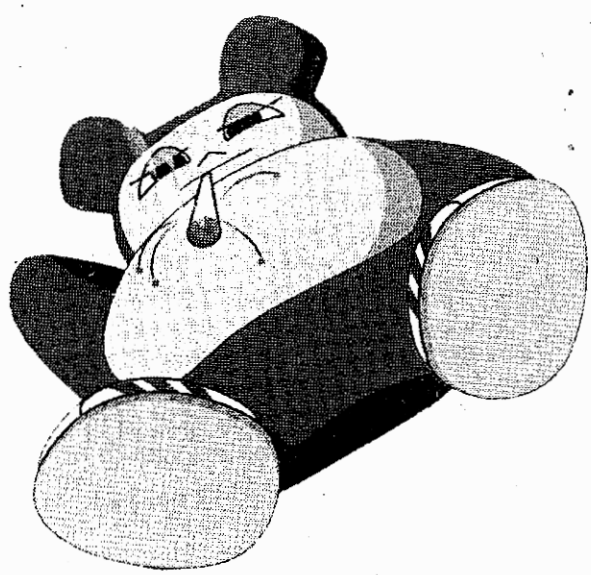
- ☆ Structural homophobic oppression, and;
- ☆ The privilege this enables them over queer people
- ☆ And then to pretend this has no impact on the debate and the resulting action taken

There is nothing revolutionary about this, it is a poor strategy for change that merely plays into accepted, socially enforced and constructed roles.

In discussing the importance of queer autonomous organising it is essential to recognise the concept of 'queer' is somewhat problematic in its assumption of a common identity. So, for example, while a lesbian and a gay man may share the burden of homophobic oppression, a gay man enjoys patriarchal privilege as compared to a lesbian who suffers due to patriarchal oppression. Similarly, indigenous and NESB/ethno-cultural queer-identifying people are oppressed according to systematic racism as compared to white queers who exist enjoying the privilege of constructed white supremacy.

Therefore, queer people who fight for autonomous organising should also apply it to their own practices so that women, indigenous and ethno-cultural queers can have their existence and values represented and respected amongst the queer 'community' and amongst the decisions and actions of autonomously organised queer groups.

So, in conclusion, I would argue that a movement that does not base itself on the principles of autonomous organising yet claims to be revolutionary is fooling itself as are its proponents. The revolution which does not actively pursue as its objective the dismantling of patriarchal and white supremacist structural oppressions as well as class society by the oppressed collectively deciding on how this is to be done is not my revolution. It's not a revolution at all but, at best, a turbulent time reflecting the values of a racist, capitalist patriarchy. The end result of such transition would almost undoubtedly be the continued oppression of queers, women, indigenous and NESB/ethno-cultural people.



tim walgers

liz shield

AUTONOMOUS ORGANISING

?? ARE YOU GETTING ENOUGH??

It would be unrealistic to assume that because people unite for campaigns or social movements against a set objective, that this forum is free from the oppressive and exploitative institutions which prevail in a capitalist, patriarchal society.

In a collective (for example) that is running a campaign against logging, understandably symptomatic of capitalism, there may be recognition amongst the group that capitalism is exploitative and commits breaches of worker, environmental and union rights. However capitalist society also benefits from women's unpaid domestic and voluntary labour in the private sector. If the women in that collective are constantly doing the administrative chores like photocopying and phone-arounds, making the tea and being responsible for the fetching and carrying while the males talk to the media, lead the rallies and take over the blockade – this is not a successful campaign. Sexism can also occur in collective meetings where women are talked over, referred to as 'girls' or not taken seriously, and generally made to feel alienated and inferior.

Autonomous organsing is people coming together under a common oppression to collectively organise against this oppression

There are many other examples of other forms of reproduction of the dominant paradigm that occur within social movements that are supposed to be more progressive, and thus free of the sexist, homophobic and racist institutions and language that dominate society. Referring to people as being queer in a derogatory way, and homophobic and racist jokes, as well as supporting these ideals make groups exclusionary and fucked. The need for autonomous organising arises because of the invisibility of these groups within social movements and the necessity of oppressed groups to lead their own struggle, and their right to be self-defined and represented.

Autonomous organsing is people coming together under a common oppression to collectively organise against this oppression. This includes women, Indigenous people, queer people, ethnocultural/NESB and differently abled persons. The principles of autonomous organising, when put into practice, recognise the fact that structural oppression exists, and that individuals (well meaning or not) reproduce this structural oppression. This can occur in the form of structural inequalities and institutions, which are a systematic element of society, such as legislation, the media and social institutions. Racism, homophobia and sexism are socialised conditions that are created and maintained by a capitalist, patriarchal world order that benefits from the oppression of groups of people. These groups, therefore, need a space independent from this environment, with its accepted, socially constructed and enforced roles and institutions, in which to identify and be empowered to organise.

As an ideology or a practice, autonomous organising recognises that individuals perpetrate structural oppression. While patriarchal society is sexist and homophobic and racist, through socialisation and reinforcement by institutions such as the church and the law, individuals take on and maintain this oppressive behaviour. For example, men benefit from the oppression of women in terms of their unpaid work. Heterosexual people benefit from their sexuality and discriminate against queer people through legislation, social recognition, and security. Non-Indigenous and non-NESB/ethnocultural persons benefit from the oppression of Indigenous and NESB/ethnocultural people in terms of laws and social opportunity. It is necessary to acknowledge this oppression and be active in reversing it to create a truly just society. For a social movement to be progressive, it must recognise these elements and be prepared to be proactive in challenging and changing. Oppressed groups need to be empowered to identify and organise to fight oppressive behaviour and institutions.

★ subvert the dominant paradigm: CAMPAIGN

>>section three<<

building for a campaign

Posters, stickers, banners, media releases, *collective organising,* research, speak outs, **occupations,** lecture bashing....

...from when a student walks into the office with the news of restructuring of a faculty, a queer space is taken away, a womyn is attacked on campus, continued attacks on higher education from the federal government or organising to bring about a revolution....

and so begins the campaign.....

thoughts and ideas on campaigning

Identify the issues involved – be it a sexist attack on womyn when security is decreased or a homophobic attack on queer students when a queer room is taken away or the university constantly attacking students and not understand their needs when they increase parking fines and cut funding to the library

Getting the word out – plastering the campus with poster and stickers – usually advertising the first collective or student general meeting

Organising, facilitating and building the "organising collective" - this enables more students to become actively involved and participate in the decision making process of the campaign. Actively promote the collective as the way that students can get involved. Talking one on one with students is an excellent way of making personal contact – allows students to ask questions of the campaign and find out more information and allows you the opportunity to elaborate on the issues involved in the campaign

Production of material - Research for "facts" or "dirt" on people and issues associated with the campaign [that is those on the bad side of the force]– the ability to demonize a figure head or the university is always a good one to have up your sleeve

Avoid spelling errors- allows comrades to pay out on your masterpiece

Avoid jargon – whose revolution is it if only a few hardened hack's can understand the language used?

Use a wide range of material – from posters to flyers to banners to leaflets to stickers – advice is not to get too caught up in the layout of material – anything that takes 7 days to produce loses its current info value

Jolt people out of their comfort zone with material and delivery of material – the shock of posters updating the campaign plastered 50 times on a wall or spray paint on a tunnel advertising an action or chalking BIG on the ground

With new people getting involved – ensure that you take the time to "check in" with them – ask them how they are finding the campaign, if there is anything they don't understand etc. Taking new people on paste ups and chalk ups is often a good way of being able to pass on skills and also have the space to chat about the campaign and the political issues involved. Skilling people up in the practical skills is of course important however the understanding of the politics involved will enable and empower them to go back to tutorials and speak to other students, therefore getting more students involved in the campaign. Explaining the campaign to people often develops individual understanding of the politics involved.

You need to be **actively building the organising collective** the whole time that the campaign is running – not falling into the trap of getting a group of people involved and stopping there

Taking contact lists – make sure you get phone numbers, then continue to phone people to advertise actions and collectives, check in with people, arrange tasks for people to do, having timetables set out for lecture bashing and stalls. Create timetables and planning sessions within the collective, setting of goals, aims and objectives and strategies of reaching those goals

Gaining support from other groups on campus – i.e. National Tertiary Education Union, Post Graduate Association, International Students Association – broadening the campaign to encompass the broader political arguments enables more students to become involved. Make sure that the ***broader political arguments*** are being made in collectives, material and student general meetings.

Ensure that the campaign is being organised in a revolutionary manner

Recognising the diversity of campaigns that are needed in the overall movement – need for constant review of strategy and tactics - ***Allowing new ideas to develop*** and actively creating space for autonomous organising within the campaign. Respecting collective organising and decision making. Taking direction from autonomous groups within the campaign and outside if need be. Any campaign that does not recognise the existence of structural oppression i.e. race class gender or sexuality and actively organise to break down both formal and informal power imbalances is merely recreating the status quo in some form of other.

Respecting people's input in all the forms it takes – recognising the different ways that people can contribute to a campaign. A well planned and political sound campaign should allow people to contribute in a number of ways – organising in an non-hierarchical way – flat structure in the collectives and campaign organising – seeing the need for different methods of contributing to the campaign in part of breaking done the hierarchy. Question why people are not taking on different tasks and roles in the campaign - it probably has nothing to do with laziness but more to do with the way the group is allocating tasks and delegating work

Keeping the campaign in perceptive – going hard when needed, laughing at mistakes – [of only taking string and masking tape into an occupation and then winning all demands anyway] – learning from mistakes, celebrating victory – having beers at the local are always good for moral ...

....then getting up again tomorrow to do it all over again!

Prepare for Action

This meeting should not happen in isolation from a broader campaign and its campaigners. Call the meeting. Tell your friends, tell people you know who aren't your friends but might be interested, put up posters advertising the meeting (time, location, contact person) and announce it at relevant collectives on your campus or on a community radio station or noticeboard. Then...

Step #1: Decide on the aim(s) and strategy for your action, ie. The nitty gritty debate about what brings about social change, what builds a movement or collective, what empowers people, what alienates people, and what will convey a message to the powers that be and the public. There are objectives and logistics and both will probably effect the type of action you decide on – speakout, picket, banner drop, rally, march, occupation, etc.
Objectives might include disrupting business as usual, having demands met, **building a movement** and seeking public attention, directly and/or via the media. Logistics are about the practicality or feasability of the planned action, for example whether there are too many entrances/exists in a supermarket to effectively occupy over genetically modified food.
Don't rush this stage – it is really important to be clear on your political aims as these will inform the nature of your action the whole way through.

Step #2: Have introductions and pass around a contact list so you can keep people in touch. It's a good idea to get phone and email contacts as sometimes people forget to check their electronic mail regularly.

Step #3: Planning. Things do not just happen by themselves. Work out as a group what you will need for the action, and delegate people to **organize** them. For example, you may also organize separate meetings or sub-collectives to work on certain stuff. It's a good idea to assign tasks to people, as this means more people end up doing less.

Stuff to organize includes...
Banners (for marchesd/rallies or to use in a banner drop) Unbleached cotton calico costs about $2.50/mtre and is available from Kmart, Spotlight and similar stores. Paints (acrylic, not oil-based) are sold at newsagents and craft stores.
Placards/signs can be made from old boxes/recycled signs or placards from other rallies
Posters/fliers to advertise the action – with all the necessary details such as time, place, contact person(s) etc

If you require it, other organizations can be contacted to lend support and endorsement to put on the information for distribution. For legal reasons, it's not a very good idea to use names without permission, and it will

only discredit what you are trying to achieve!
Media releases. Make sure someone is ready to send out the faxes and make follow-up phone calls on the day or just beforehand to print, radio and tv media.
If you are organizing an occupation, it's a good idea to scout the premises first, and work out what kind of materials you will need for securing doors/windows, how many entrances, how much security or staff present and possible weak spots there are.
For a rally, march, speak out or picket (if you want to do it legally), a police permit is necessary to occupy public spaces (yes, ironic, isn't it). This can be obtained by phoning and then in person from police H.Q. at Roma St, at least 5 days in advance. (This is Qld specific, for relevant police permit details in other states contact your student organisation) Police can ask to see permits on the spot so it's best to cover yourself and get one in advance to avoid unpleasantness (the *police,* I mean)
Equipment such as a **megaphone, microphone or PA** may need to be hired or borrowed for the day. Make sure someone COMMITS to definitely arranging these (especially for a speak out) or else disastrous things may happen!

Step #4: At a subsequent organizing meeting, it is beneficial to work out different roles for people, such as who will act as police liaison or media contact at a rally/occupation. Mobile phones need to be organized for these people, and numbers exchanged, and given to media on media releases.

>> *Respecting people's different abilities is crucial at this stage, as some people are better able to stay outside an occupation and talk to police (and order pizza) while others want to be a part of the action in arrestable or non-arrestable capacities. It is of utmost importance to acknowledge that everyone's involvement in an action, no matter what level of experience, is valid and worthwhile. Each person acts as a different interconnecting part of the machine that needs all those components to work properly and effectively* **<<**

Speakers will need to be organized for rallies and speakouts, including a chairperson or two to move things along. It is advisable to contact them with enough time to be able to organize a replacement in case people are unable to speak. Keep in mind who your speakers will be, and don't be afraid of telling them what your action is about and suggesting along what lines they speak (they should have been chosen with a degree of consideration for this matter). Think especially of groups who are marginalised and **silenced in society**, and of giving them a platform in your action. These events are not guaranteed to be free from sexism, **racism**, homophobia and discrimination based on **class or ability**, so be aware of combating these prejudices in content as well as on the day.

eg. Sometimes rallies can be dominated by the voices of white middle class males (just like society) so it is good to examine speakers and make sure there's a good contingent of women, and Indigenous people and persons from different class and ethno-cultural backgrounds. Also make sure that women are holding some megaphones to lead chants if they want, cause women are socialised to not take up space and to let others speak for them.

Be aware also of skill-sharing and making sure people get something out of their involvement in the action. Assigning tasks, and pairing experienced people with newcomers is one way of doing this (eg, when making a flier). It is not a successful action if you get heaps of media attention and achieve your objectives in that way, if women are talked down or over by men, if racist remarks are tolerated or if the environment of the action is a tense and discriminatory one that alienates people.

Step #5: Plan for a debriefing session after the action. This is a time to discuss strengths and weaknesses of the organizing and implementing of the action. It is especially useful if people are arrested, there is police violence or anything else happens that may be distressing for some people.

Prepare for Action

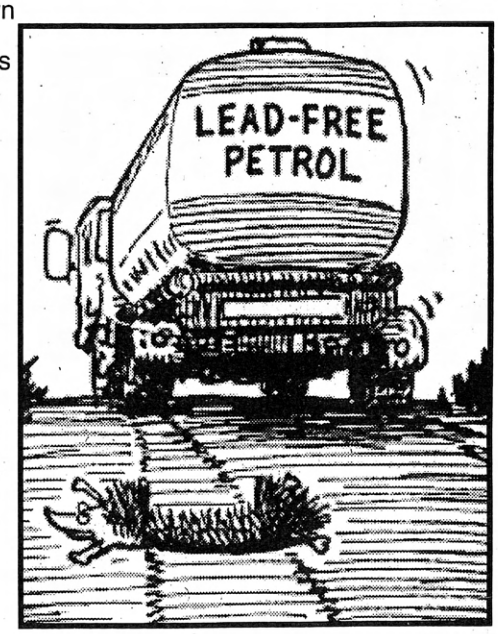
MEDIA RELEASE - FOR IMMEDIATE RELEASE

WHEN WRITING MEDIA RELEASES THERE ARE A FEW THINGS TO KEEP IN MIND!

☆ The media is sensationalist so catch their attention immediately with a large description and proactive head line.

☆ The media release needs to be put in context, so in the first few lines provide some background information to the situation that the media release is referring to.

☆ Provide a few succinct quotes from people that are not only relating to the issue but are phrased in such a way that there is only your side of the argument shown unless you are directly undermining the other side. In a search for a 'balanced' story the media will be more able to track down the perspective of the other side so why make it easier for the baddies to have their voice heard.



☆ Always put a title to the person who is making the quote.
eg "..." said Education Action Group member John Howird.

☆ If the media release is about a particular action or day of action, provide information about whether it is part of an ongoing campaign. Always remember to include any times, places, dates etc relevant to the media release, (and get someone to check them...seriously!).

☆ Include at least one phone number (preferably a mobile) and name of person that can be contacted to provide further information.

☆ Ensure the timing of the media release suits the issue. If it isn't a secret action, a day is a decent amount of time to give (and perhaps again on the day to remind them). If it is a secret then send the media release at the time the action is going ahead. The media will call the police or company etc., to ask their opinion on an action if they have too much notice, nothing like a clash to boost ratings and ruin an action!

☆ Try to keep to one page, double spaced, as an ideal. Don't exceed two pages.

☆ Normally, type at the top **MEDIA RELEASE – FOR IMMEDIATE RELEASE**. Should there be a need to embargo the release (for example: when a commitment has been made to a particular journalist; or, in relation to industrial action deadlines) type: **MEDIA RELEASE- EMBARGOED UNTIL...**

☆ If the release is for a particular journalist, make sure their name is at the top, or on the covering fax sheet. It's often handy to let the journalist know that it's coming.

☆ Finish with: "For further information: the spokeperson's name, title, contact details".

MEDIA RELEASE MEDIA RELEASE

Attn: Chief of Staff

BAD CLOWNS MAKE A MOCKERY OF McDEATH BURGERS

Ten 'Ronald McDonalds' will roam around Brisbane City cutting down trees, killing farm animals and exploiting children in a visual display highlighting the many facets of destruction caused by multinational junk food chains like McDonalds.

The street theatre will form part of an event organised by Brisbane activists for International No McDonalds Day, a global day of action against McDonlalds on Saturday 16 October. Also planned are speakers from the National Union Of Students, Food Alliance and Animal Liberation, satirical musical performances and colourful visits to McDonalds stores in the CBD.

The action will bring attention to the long-running McLibel case in which a British judge found McDonalds guilty of being cruel to animals, falsely advertising their 'food' as nutritious, being antipathetic to unions and exploiting children. The accusations for which McDonalds libeled the two Greenpeace activists also included rainforest destruction, causing litter, depressing wages and causing third world poverty.

"For too long McDonalds has been able to hide its destructive practices behind the smiling face of a clown, through multi-million dollar advertising advertising bombardments and intimidation of its opponents. We plan to expose the frown behind the clown, not only on International No McDonalds Day, but also through an ongoing 'McMurder campaign'", said Meryan Tozer from the University of Queensland Union Environment Collective.

The demonstration will also emphasise the class action currently being waged by 6000 disgruntled McMatch and Win entrants after McDonalds failed to deliver the prizes, as well as the issue of genetically modified ingredients in McDonalds meals.

"The attention created by a global day of action will add to the high level of public mistrust of the greedy corporation, the public relations disaster that was the McLibel case and the growing international backlash against corporate domination:, said Eleanor Glenn from the No McDonalds Day Organising Collective.

INTERNATIONAL NO McDONALDS DAY, BRISBANE

Date: **Saturday, 16 October 1999**

Time: **11.30am**

Place: **King George Square, then McDonalds stores around the city**

For further information, please contact Meryan Tozer on 3377 2255

FOR IMMEDIATE RELEASE

YOUR RIGHTS & HOW TO USE 'EM

As activists we are posing a 'threat' to the status quo, to mainstream society, no matter what just ends we may be fighting for. The attitude of those in our community with the power to enforce this status quo will not let us forget that. That's obvious when you rock up to an action advertised only through word of mouth and Federal cops have covered every entrance of the building you planned to occupy - wondering who the legal system is designed to protect can only follow.

The police, particularly in post-Joh affected Brisbane, have a great of knack of making activists into criminals - instigating violence and abusing our rights - then framing us as the trouble-makers. Arming ourselves with knowledge of our legal rights as citizens can not only give a better understanding of the power dynamics and inequalities in society, but also protect us against the law enforcers who have a tendancy to abuse people's ignorance of their rights.

Having said all that, there are many grey areas in the law - another thing that works to the oppressors' advantage - so this can only be a rough guide... to riding rough shod over the capitalist system!

MINIMISING CHANCES OF ARREST AND HARRASSMENT

always make your own full written record of any conflict with police, noting times, places, words used, officers involved a.s.a.p.

police harrassment and violence – report all police voilence and misbehaviour to senior police and the complaints section, commissioner of police, the legal rep from your community organisation and the Criminal Justice Commission immediately# if anyone is arrested, have someone repeatedly contact police to monitor the situation until the person is released

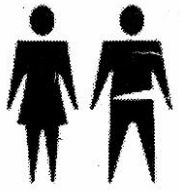
It's a tough job, yeah, but someone's gotta do it??

If you are arrested, for it to be valid, the arresting officer must
(a) physically touch you (b) tell you that you are under arrest
(c) tell you why you are being arrested. They will often try to wriggle out of (c), but demand to know because it forces them to think of a legitimate reason. Police in qld can also arrest and detain (in a police car or at the watchhouse) but not charge you with an offence, basically an exercise in crowd control.

You have the right to remain silent. It's not just a line out of the movies, you don't have to give the police any more info than your name and address and that's only when you are driving a car, under arrest or in special circumstances (for example suspicion of drugs or carrying an illegal weapon – remember kids, a ruler is a weapon, use with caution!)

You should not say, write or sign anything for the police about an offence, you are not obliged to make a statement before or after an arrest. Tell the cops you won't say anything without a lawyer present. You have the right to legal representation upon arrival at the watchhouse.

Except in very **limited circumstances,** police have no right to search your premises, your vehicle, your belongings or your person without a search warrant. These are:
★ a police officer 'reasonably suspects' a drug offence has been or may be committed – be aware that wearing tie-dye is synonymous with rampant drug use
★ a police officer suspects on 'reasonable grounds' that a person has on a premises or vehicle an illegal weapon (note the liberal defination of the word '*weapon*' – can also mean placard stick, superglue or bike lock)
★ police have the right of search and seizure which is incidental to their power of arrest
★ custom officers searching for illegal imports – so leave the native birds in the bush, or at least don't bring them to an education rally.
(NB. These apply similarly to strip search, body search or body cavity search – in these cases it must be an officer of the same gender and you can demand it take place at the police station, as opposed to a dark alley).



there are things the police may demand you do which **you do, not have to do.**

answer police questions (apart from 'what is your name and address?') **make or sign a statement**

join an identification parade **fill out any forms** (police also collect handwriting samples)

handle any object given to you by the police (beware of fingerprints) **give any blood or tissue samples**, unless there is a court order **go anywhere with the police other than the cell or room** until they have processed your charge

and bail papers **take fingerprints or photos** unless there is a question as to your identity
In the lock-up you have the right to medical attention (make sure you have any injuries recorded), a phone call to notify family or friends of your arrest and legal visits.

Once arrested, police have the legal ability to hold you in custody until you are released on bail. If you aren't released, you must be taken before a magistrate A.S.A.P. (where you may apply for bail). Bail is an agreement to appear in court to face a charge. Where it involves money it should be set within your means to raise it. With few exceptions everybody is entitled to be released on bail pending a court hearing.

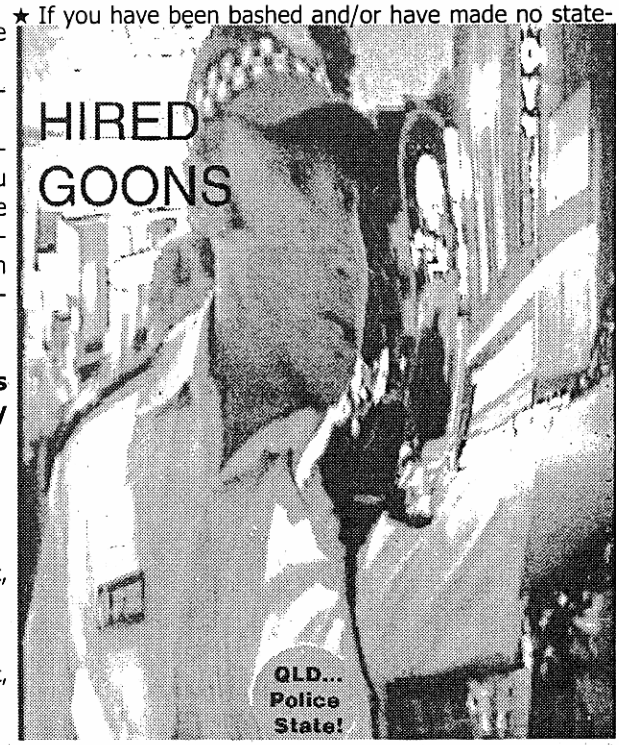
Bail conditions – Bail is often granted subject to conditions (this is not ideal and conditions can be very restrictive – seek legal advice). Conditions can include:
★ that you or someone else agree to forfeit a sum of money if you fail to appear in court as required
★ that you stay away from an area (eg. a protest site) – this is commonly used against activists, and a breach of your basic human rights to freedom of association; you should get legal advice before agreeing to such a condition
★ that you surrender your passport
★ that you report regularly to police

Failure to appear in court is treated very seriously under law and gives police the power to arrest without a warrant.
If your charges are dropped before court or your case dismissed, you may demand that your fingerprints and id photos be destroyed in your presence.

SO YOU'VE BEEN CHARGED – NEXT STOP, COURT

Once you have been charged with a certain offence under a certain act, you will be served with a notice to appear in court. It is important to remember that being charged with an offence does not equate to a penalty (in the form of a fine or sentence) or a conviction (meaning that you will have a criminal record). It is up to the magistrate to decide whether they will dismiss the case, find you guilty/ not guilty – Sad but true that it can often all come down to the opinion of one old middle class upholder of the capitalist patriarchy.

★ Don't spend any money on lawyers until you've checked whether you can: represent yourself, get legal aid, get help from a community legal centre, or obtain free or cheap advice (sympathetic lawyers with political convictions and a benevolent streak can be found but they are often overworked and strapped for time).
★ Don't leave decisions to a lawyer if you have one – inform yourself of the legal process you are in.
★ Make sure that you collect all statements from witnesses and all material evidence as soon as possible after being charged.
★ Never accept the idea that, because you are involved in a court case, you cannot continue your activist work – but be informed about the ramifications of subsequent arrests or breach of bail conditions.
★ Never plead guilty in court before you have received independent and clear advice on the charges and particulars alleged against you.
★ If you have been bashed and/or have made no statement to the police, tell the magistrate at the earliest possible opportunity.
★ You will need to obtain a few things from the police of prosecution:
a copy of the charge sheet with details of the charge, statute reference and time of arrest and charging the particulars of what you are alleged to have done and what they will attempt to prove against you the brief, or collection of prosecution witnesses' statements. You are legally entitled to at least the first two things – in a magistrate's court hearing you may only get access to full statements when the hearing begins.



Take every opportunity to make your political statements in court if you get to speak: it is a public forum like any other. But also seek advice about the laws of contempt. Always promptly appeal a bad or unreasonable decision.

*Penelope Swales - 'I Thought Judge Dredd was a Cartoon Character'
Complaints against Qld Police:
CJC – 557 Coronation Dve, Toowong, Qld, 4066/ PO Box 137, Albert St, Brisbane, Qld, 4002/ ph. 3360 6060
Commissioner of Police – Police HQ, Roma St, Brisbane, Qld, 4000
Complaints against Federal Police:
The Commonwealth Ombudsman – Level 25 Jetset Centre, 288 Edward St, Brisbane, Qld, 4000/ ph. 1800 133 057
Australian Federal Police – PO Box 401, Canberra, ACT, 2601/ ph. (06) 256 7777

it is not what you know....

student organisations

National Union of Students
Level 2, 102 Victoria St Carlton Sth VIC 3053
ph: 03 9347 7744 fax: 03 3947 4488

Griffith Uni Student Rep Council
Nathan Office Griffith University QLD 4111
ph: 07 3875 7227 fax: 07 3875 5229

University of QLD Union
Level1 Union Building University of QLD
St Lucia QLD 4067
ph: 07 3377 2200 fax: 07 3377 2220

QUT Student Guild
GPO Box 1545 Brisbane QLD 4001
ph: 07 3864 1666 fax: 07 3864 1829

women's contacts

Women's Legal Service
ph: 07 3392 3670

Brisbane Women's Health Centre
ph: 07 3839 9988

Children By Choice
ph: 07 3357 5377

queer contacts

Griffith Uni Queer Department
Mark or Kate
ph: 07 3875 7227
griffith_qiaz@hotmail.com

Queensland Association for Gay and Lesbian Rights
ph: 07 3831 9969

Lesbian + Gay caucus CPSU
[industrial relations based union support]
ph: 07 3221 0144

indigenous contacts

Turrbal Association
[tradtional owners of brisbane]
ph:07 3846 7722

First Contact Aboriginal Corporation for Youth
ph: 07 3895 8177 fax 07 3895 8277

Aboriginal and Torres Strait Islander Commission[ATSIC]
freecall: 1800 804 754

trade union contacts

National Tertiary Education Union [QLD Division]
ph: 07 3846 2355

Textile Clothing + Footwear Union of Aust [QLD Branch]
ph: 07 3846 7355

Australian Services Union [QLD]
ph: 07 3844 5300

CFMEU [Construction- QLD branch]
ph: 07 3236 2355

Martitime Union of Australia [sth QLD]
ph: 07 3831 0177

Queensland Teachers Union
ph: 07 3369 0088

media contacts

The Courier Mail
ph: 07 3252 6011 fax 07 3252 6696

The Australian
ph: 07 3867 4444 fax 07 3867 4499

ABC Radio News
ph: 3377 5251 fax 07 3377 5322

Radio 4ZZZ [community radio]
ph: 07 3252 1555 fax 07 3251 1950

greenie contacts

Friends of the Earth
ph: 07 3846 5793 fax 07 3846 4791
foebrisbane@uq.net.au

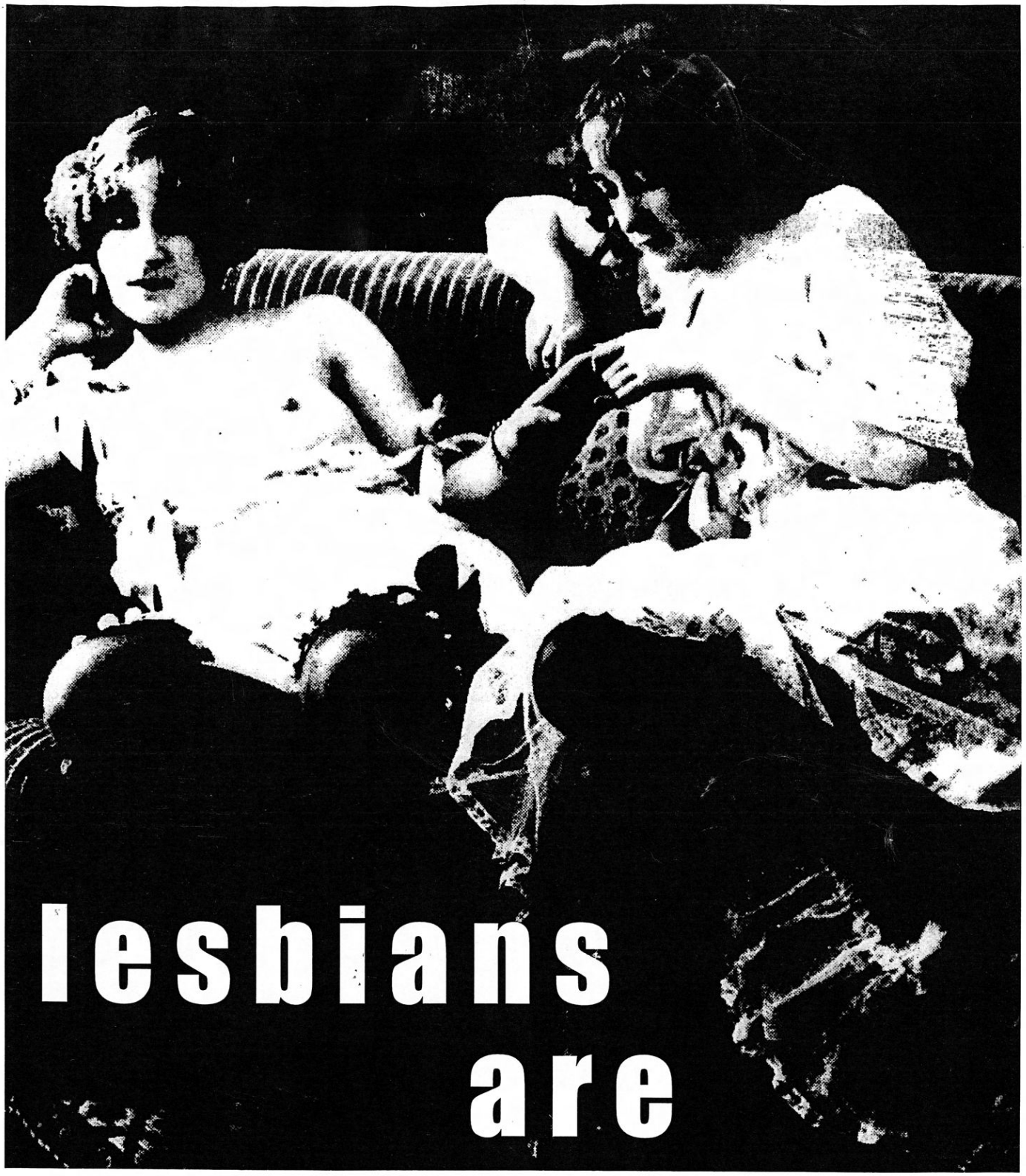
Animal Liberation
GPO Box 463 Annerley 4103
ph: 07 3255 9572

fun 'n games contacts

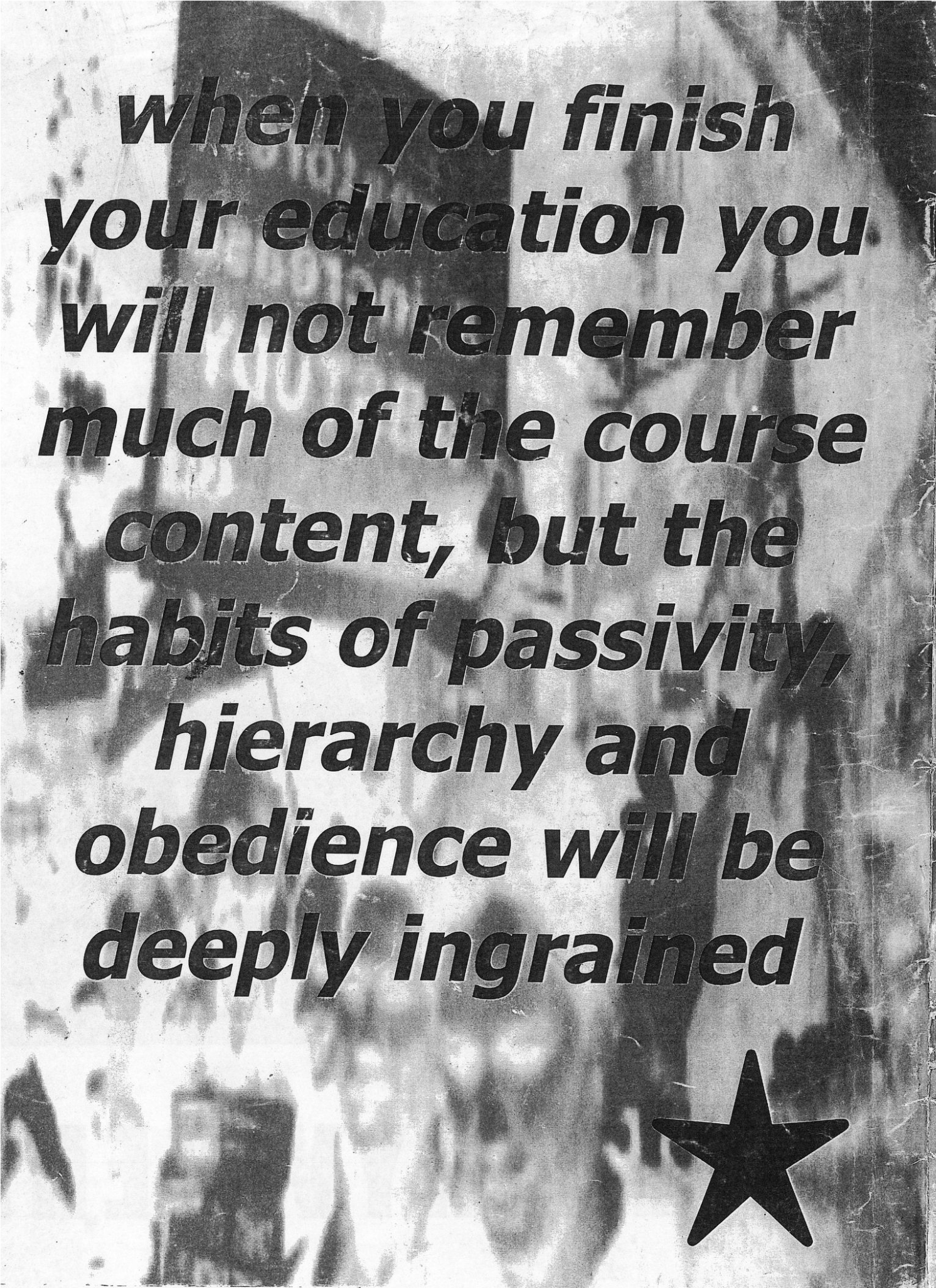
Rob Borbidge - Leader of National Party QLD
home ph: 07 5572 5780

Russell Cooper - former police minister QLD
home ph: 07 4698 7226

Roy Webb - VC @ Griffith Uni
3 Daviod St Robertson 4109
home ph: 07 3345 7141 - he really does care!



EVERYWHERE


when you finish your education you will not remember much of the course content, but the habits of passivity, hierarchy and obedience will be deeply ingrained